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# The Baptist Record

“THY KINGDOM COME”

OLD SERIES  
VOLUME LIV

JACKSON, MISS., August 11, 1932

NEW SERIES  
VOLUME XXXIV. No. 32

Dr. J. D. Franks has just closed a week's re-  
vival, baptizing 12.

If you fight the devil, all his friends will for-  
sake you. If you fight those who fight the devil,  
the devil's friends will rally to your banner.

The Columbus First Church has three mission  
Sunday Schools in rural communities nearby.  
Last Sunday there were 142 present in them, 69  
in one which has been running only one month.

Sing Sing prison took a religious census re-  
cently which revealed that all but twenty of the  
inmates profess adherence to some religious body.  
There are 1,326 Roman Catholics, 855 Protestants,  
251 Jews, 25 Christian Scientists, and 26 of other  
religions. Twenty listed as atheists.—Ex.

The editor preached last Sunday morning for  
Pastor J. L. Boyd at Bowmar Avenue Church in  
Vicksburg. Brother Boyd is assisting in a re-  
vival meeting at Jayess. Bowmar Avenue Church  
is keeping up its work during the summer in a  
fine spirit and the attendance holds up splendidly.

Baptist Headquarters in Jackson enjoyed a vis-  
it this week from Dr. John L. Slaughter of Rich-  
mond, Va. He was on a visit to his father and  
mother, and filled the pulpit of Calvary Church  
once on Sunday. Mississippians follow him with  
interest and good wishes as he serves so acceptably  
as pastor in one of the best Baptist cities  
in the world.

In discussing the question of whether or not  
some daily papers are in the pay of the liquor  
forces, the Baptist Courier of South Carolina  
says, “Without any sort of doubt the evil propa-  
ganda that has been waged against prohibition  
in this country has come largely from brewery  
money; and our people ought to know this  
sinister fact.”

Miss Katharin Boyd, daughter of Rev. and  
Mrs. J. L. Boyd of Vicksburg, and teacher of  
Expression in Mississippi Womans College at  
Hattiesburg, is taking special work during the  
summer in Columbia University, New York. Re-  
cently the Mississippi Club at the University put  
on a competitive pageant on stunt night. There  
were fourteen states in the contest and the pa-  
geant directed by Miss Boyd won second prize.  
The pageant was a representation of six mar-  
riages in six periods of Mississippi history.

Pastor A. F. Crittenden of Brookhaven is tak-  
ing a two weeks' vacation in Tennessee and Arkansas.  
He recently baptized 45 as a result of  
their recent meeting and 16 stand approved for  
baptism. There were 84 additions during the  
meeting and six others since. Four young men  
have surrendered to preach and twelve young  
women for special Christian service. Brother  
Crittenden says the preaching by Dr. Leavell is  
just what we need in every community through-  
out the land and was effective to the consecration  
of many and the salvation of a large number.

F. B. Thorn of Waco becomes pastor of Second  
Church, Houston, Texas.

If the number of deaths in automobiles driven  
by drunken drivers continues, there's going to  
be a great falling off in the wet vote.

The Baptist and Reflector says that in British  
Columbia it cost the government \$139,725,778 to  
collect \$35,274,390 in taxes on liquor.

An exchange says that President Hoover's vol-  
untary reduction of his salary 20 per cent is  
the first in history.

The Home Board in Atlanta recently came to  
the relief of the Davis Memorial Church in  
Jackson with a loan which gives them a good  
breathing spell.

Rev. Monte Davis has been called to the pas-  
torate of the churches at Lena and Harperville.  
We understand he has not given them his answer  
but will help in a meeting at Lena.

Of course the soak-sisters don't like it that  
Will Rogers said that the wets will have to get a  
different brand of womanhood behind them be-  
fore they repeal the Eighteenth Amendment. And  
that applies in Mississippi.

And now somebody is complaining that a  
doctor charges \$500 for repairs on a man's body,  
when the body itself is estimated to be worth  
sixty-seven cents. We know some that do not  
appear to be worth that. But yours? That's dif-  
ferent.

Virginia Baptists have always had a worthy  
pride in the part their state had in declaring for  
religious liberty. But now comes the Biblical  
Recorder of North Carolina with the statement  
that that state provided for religious liberty  
eleven years before it was put into the constitu-  
tion of Virginia. The fight for it was led by a  
Baptist preacher with the Episcopalians and Pres-  
byterians opposing.

The American Issue says that before the pro-  
hibition amendment was adopted, there were 177,  
790 licensed saloons, most of them selling after  
hours, to minors and to drunken persons. In  
Chicago seventy per cent of the saloons were under  
the control of the brewers, who had no con-  
cern other than increasing their production of  
beer. A news story in the Chicago Tribune, June  
1, 1914, said: “A three months' survey shows that  
14,000 women and girls frequented, every twen-  
ty-four hours, the back rooms of the saloons on  
Madison and North Clark Streets and Cottage  
Grove Avenue.” There were over 7,000 saloons  
in Chicago at that time. The saloon was the  
gathering place for youth. From the Chicago  
Tribune, January 2, 1911, we quote: “One of the  
first places (saloons) visited after 1:00 o'clock  
was George Silver's place, at 126 Randolph  
Street. There were 400 young men and girls in  
the place, and nearly every one was drunk.”

**"EVILS" OF PROHIBITION**

We hear much of the "evils of prohibition" in recent times.

As one who has seen the saloon in "all its glory", seen it cruelly and relentlessly spread sorrow, woe, tragedy, failure and death as it crushed the hearts and wrecked the lives of the sons and daughters of men, seen it curse humanity from the cradle to the grave, seen its finished product in shame and misery as the filthy and bloated bums with bloodshot eyes and unshorn and swollen faces, loafed around these ante-rooms of hell and begged strangers for the price of a drink; seen the bartender curse and drive out these helpless, hopeless, wretched wrecks after he had taken their last penny, turned them into effigy of despair, and ruined them for time and eternity; as one who has seen this and much more, I wish to say a few things concerning conditions both past and present.

One thing is that the wets "in the good old days" were able to command the services of a multitude of poor reasoners, false prophets, and prodigious liars, and that they are still well fixed in these particulars.

They tell us that prohibition has increased drinking, made business worse, is the cause of the crime wave and the gangsters; and the gangsters are for prohibition; that wine and beer would put the bootlegger out of business, and that prohibition was put over during the hysteria of the war while the soldiers were over seas.

Before discussing these statements I will point out and discuss another evil that prohibition has served to promote and hold up to public view. It is the poor sportmanship and sorry citizenship of a number of men of whom we had a right to expect better things. Am I right? A brief review of prohibition in the making will help you decide.

The question was agitated for about one hundred years. Countless thousands of lectures, sermons, and speeches were delivered on the subject. It was an issue in hundreds and perhaps thousands of campaigns throughout America. Books were written on the subject and it was discussed in the religious and secular press for generations. It is doubtful if any legislation in the history of America or the world was ever quite so thoroughly considered. During this time, America made marvelous progress in every field of human endeavor. So we must conclude that if we were not sane and sensible, then we need never hope to be.

The liquor interests, with their ally, the machine politician, debauched every branch of government as they stubbornly resisted the enactment and enforcement of every law which interfered with their desire to sell this curse of the ages, whenever, wherever, and to whomsoever they could. With the air of fine legal talent they raised and defended every possible legal point that might favor them, and were decisively defeated in the courts.

The liquor interests soon found that the best way to prevent state control of the liquor traffic was for them to control the State. The one thing that they demanded of any candidate was that he be willing to help them secure the most favorable laws and then protect them in the violation of them. Their success along this line was so notable that the saloon and saloon politics became such a stench in the nostrils of decent people as to cause many honest advocates of license and regulation to realize the utter hopelessness of the task and turn to prohibition. Conditions were so bad that many who liked a drink occasionally rebelled and joined the ranks of the drys.

More and finer machinery caused industry to place an added premium on strict sobriety.

Thus augmented, the dry forces swept on till about nine-tenths of our area was dry and about three fourths of our population lived in dry territory, before two thirds of the Congress voted to submit the dry amendment to the States. After it was ratified by not less than forty-five states, and became the law of the land, a lot of

the wets were busy trying to break it down and bring about its repeal before the ink was hardly dry on it. Was this course patriotic or was it treasonable?

Has prohibition increased drinking? If it has, the chaps who are trying to license beer and wine in order to furnish employment for more men and cause the use of more grain, ought to be in the asylum. If prohibition has automatically increased drinking as the wets contend, it must certainly follow that license would just as automatically decrease it, and also cause a considerable portion of the liquor consumed to be manufactured in more efficient plans that would require less labor and material to produce any given quantity of liquor. Hence, it is very clear that if prohibition has increased drinking, to license beer and wine would decrease the labor employed and the material used in the liquor business.

A wet recently charged that prohibition was making times hard because we spent so much money for imported liquor, but he failed to explain why foreign liquor dealers hate American prohibition.

Are the gangsters for prohibition? Al Capone ought to know, and he says they are not.

Would light wines and beer put the bootleggers out of business as the wets contend? Let history answer that.

Back in 1794, when the blood of the heroes that bought our liberty with their lives, had scarcely faded from the fields of battle, and our fledgling republic was still in its swaddling clothes; it was necessary to levy an excise tax on the manufacture of whiskey. In those perilous times, when no one was sure that the Union could survive, the distillers manifested the inherently lawless nature of the traffic and rose in rebellion. The resistance against the internal revenue tax continued until the dry amendment went into effect, and the bootlegger plied his trade hard by the saloon that sold all kinds of liquor.

Back in the good old days, there was a fair city of over one hundred thousand inhabitants that was wide open; at the same time there were over two hundred unlicensed liquor joints that interested citizens were able to locate. There was an average of a murder a week, most of them in saloons, with seldom a conviction, and frequently no arrest was made. It was such conditions as these that caused this and many other cities to go dry.

It was license and not prohibition that put the bootlegger in business, and license will never put him out. Many of them would be glad to get wine and beer license to cloak him in selling other stuff.

Mississippi, which was the first state to ratify the dry amendment, took this action in January, 1920, which was 14 months after the Armistice was signed. Forty-four other states soon followed. The soldiers were back. There was no doubt as to how the people felt toward the intolerable conditions that the saloon and its attendant evils had created. The wets were licked to a frazzle, and offered no appreciable opposition to ratification.

Has prohibition caused the crime wave and the gangsters? If so, Maine, Kansas, and a considerable portion of the South ought to have been submerged in crime and overrun with gangsters when National Prohibition seemed like a far off dream. Decades of prohibition in these places failed to produce the terrible conditions that are found in the cities that resisted prohibition till the last, and under the control of powerful politico-criminal organizations have done their utmost to nullify it and bring about its repeal.

These cities that have never controlled the liquor traffic or given any evidence that they wanted it to be controlled, and have shamefully failed to control the gangster, are loudest in their demands that the states be allowed to control the liquor traffic. If this should be done, is it not reasonable to presume that their successful defiance of present laws would make them worse instead of better, and that they would make no effort to improve conditions? Suppose

we do repeal the Eighteenth Amendment. Will it cause the rattle snakes to lose their viciousness and venom? Will it make the sow cease to wallow in the mire? Will it make booze advocates be fair and truthful in their statements? Will it cause human nature to cease to be perverse? Will booze cease to make it worse? Will the gangsters meekly quit the liquor game and their two or three dozen other rackets? Not likely. There is scarcely a chance that they will fail to greatly increase their range and power in the rum business and it is entirely possible that they will soon be spreading terror and collecting tribute in towns far removed from the places that dread them now. Bullets and not booze will get rid of the gunmen. Don't you think we need brains and backbone a lot worse than we need booze?

—Old Observer.

—BR—

**THE BIBLE; UNDERSTANDEST THOU?**

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The most valuable commentary on the Bible is a patient, painstaking observation by human experiences.

The Bible is the record of what God said through the prophets of the Old Testament, and the apostles of the New Testament. The records are adapted to the human mind. Any one can be convinced of the inspiration of all scripture by doing what is commanded. He shall know of the doctrine whether it be of God.

Every positive unequivocal statement of a fact is a test of the meaning of passages that may have more than one meaning, because they contain words essentially equivocal, such as prepositions and conjunctions. All facts are consistent. Therefore what is said of one fact must be consistent with what is truthfully said on another fact.

The apostle John in recording what he saw of the New Earth, Rev. 21:1, said "There was no more sea."

The first earth, or the old earth, had been so changed as to be an earth without a sea. What does that mean?

The process of the change, whatever it may be, can be apprehended by the mind even of a child. The correct explanation may satisfy all curiosity, for the revelation is made to the human mind. For illustration: If a puddle hole of water in the yard is filled with a wheelbarrow of dirt, there is no longer any puddle hole of water there. Mother says to Johnny, "now my boy don't get in that hole of water in the yard." Johnny says, "there is no hole of water in the yard." She goes, and sees that there is no hole of water.

Now every one can understand a simple matter like this, unless it is some philosopher who thinks he has not said anything, if the common people understand him.

We now have the same changes on a larger scale, but just as simple. Three years ago, when I was staying two months in Long Beach, the Taubman's Men's Bible Class, often 2,000 men, met in a large wooden building on the beach, under whose floor the tidal waves of the Pacific Ocean would splash. I attended that class. That old building is not there now. It was taken away. Several acres of the sea have been filled in, making place for the large City Auditorium, a marble building, costing, they say, a million and a half dollars, whose first and second floors expensively furnished will each seat a few thousand people. What cannot men do with ample money and material? What cannot God do, who scooped out the bed for a sea, and piled back the dirt in ranges of high hills and lofty mountains! It is with Him how He will bring about the new Earth which will have no sea. How much room there will then be for the many mansions in the New Jerusalem when heaven comes down to earth!

How unwise to make a fortune and build even as palatial homes as may be seen in California, and neglect having a mansion above that human hands can neither build nor tear down.

But rather rejoice that your names are in the Book of Life.

— G. M. Savage.

# Housetop and Inner Chamber

Many more reservations have been made at Mississippi College than were made at this time last year.

W. H. Joyner helped Pastor C. L. Sansing in a meeting at Immanuel Church, Austin, Texas. There were 41 professions and additions.

Victor Koon and family will return as missionaries to China in September, the salary being provided by First Church of Oklahoma City.

The Baptist Standard says that in the state of San Luis Potosi, Mexico, it is illegal for a civil officer to perform marriage ceremony for a habitual drunkard.

In July the First Japanese Baptist Church of Sacramento, Cal., was dedicated, property valued at \$50,000. There are said to be 12,000 Japanese in and around the city.

Dr. L. Bracey Campbell assisted Pastor R. L. Wallace in a meeting last week at Terry. Early in the meeting a good number had been added to the church.

Automobile fatalities in England, where there is no Eighteenth Amendment, are nearly three times greater than in this country, in proportion to the number of cars.

Rev. Carroll Hamilton is helping Pastor Clyde Carraway in a meeting this week at Four Mile Lake. Brother Hamilton was pastor in this part of the Delta before going to the Ft. Worth Seminary.

Pastor B. A. McCullough reports a good meeting at Poplar Springs Church in Simpson County. There were ten additions by baptism and nine by letter. Horace Benton of Puckett assisted in the meeting.

Vernon Davison, a graduate of Howard Payne College, was ordained to the ministry at Brownwood, Texas, July 27, the twelfth to be so ordained during the five years pastorate there of Dr. A. E. Prince.

Dr. M. E. Dodd will be with Dr. A. E. Prine in a county-wide revival at Brownwood, Texas, Sept. 18 to Oct. 2. W. E. Young of Wichita Falls will lead the singing. They will use a big tent on the campus of Howard Payne College.

The Baptist Record is in receipt of Resolutions passed by the Board of Mayor and Aldermen of Picayune in respect of Hon. L. L. Tyler deceased, which show the high honor in which he was held by his fellow citizens. He was useful in the city as well as in his church and the denominational work.

The Executive Committee of the Southern Baptist Convention reports receipts in July for Cooperative Program \$56,119.69. For designated objects included in the program \$61,337.65. Total of \$117,457.34. Of this amount \$51,958.81 was in response to the Emergency Appeal for Home and Foreign Missions.

Pastor J. H. Street of Highland Church, Meridian, in three months has seen the church roll revised, a financial policy adopted, four new members received, the denominational work has been presented by three visiting representatives, training schools conducted, Y. W. A., and Senior B. Y. P. U. organized and many improvements introduced into the Sunday School.

The folks of Black Mountain, N. C., will be thinking the Millennium has come if this keeps up. An Associated Press dispatch says a mother returned home to find her two year old son play-

ing with two large rattle snakes, one having fifteen, the other eighteen rattles. Or is the reporter one of those fellows opposed to the 18th Amendment.

In an organization of State prohibition forces held in Jackson last week Dr. Joe Smith was elected president; Rev. Lloyd DeCell was made chairman of the speakers Bureau; Mr. Richard Davis of Cleveland chairman of Publicity Committee; Senator W. N. Taylor chairman of Legislative Committee; and Prof. W. F. Bond chairman of the Education Committee.

The prospects are good for the special State Mission offering in September. Dependence is chiefly on the W. M. U. and the Sunday School forces to see that it is looked after, not forgetting the Lord's chosen leader, the pastor. The work has already begun; and where there's work there's always good cheer. Pass the word all down the line; everybody help.

We at Moss Point have just experienced the joy of having Dr. Norman W. Cox preach for us for a week. Our attendance was the largest in ten years. The preaching of Dr. Cox was all that could be desired. Every sermon was scholarly, spiritual and fervent. Our church was revived. Twelve new members were received—eight of them on profession of faith.—Fraternally, J. F. Brock.

Somebody has raised the question a little late as to the right of one session of the Southern Baptist Convention to elect a president for the next session. Indeed the contention is made that it has no such right. And more than that proves his case. It has always been a principle of the Convention that when it adjourned it adjourned sine die. That is its life expired with that session, and it has no binding authority over subsequent sessions.

Posters of the W. C. T. U. read:  
Drinkers, not drys, make the gangster.

\* \* \*  
Prohibition has outlawed the biggest competitor of legitimate business.

\* \* \*  
Personal liberty ends where public safety begins. A drink may cost a life.

Our sympathy is with Brother C. I. Allen and family of Hazlehurst in the death of their oldest son, Joe Bailey Allen, of Oklahoma. He was baptized by the editor in 1900, was graduated from Mississippi College in 1905, practiced law successfully in Oklahoma for 20 years, was a member of the Hudson Avenue Church, in Oklahoma City. He was a deacon in his church, a trustee of the church, was on the Carnegie Library Board, a Bible class teacher and highly useful and honored citizen.

Dr. Gunter is sending out by mail information that will be important to all who propose attending the district associations. One thing is overwhelmingly manifest, that we need this year to make good use of our associational meetings in the interest of the Lord's work, more than we ever did before. If times are difficult let us put forth more effort.

O watch and fight and pray  
The battle ne'er give o'er  
Renew it boldly every day  
And help divine implore.

The religious paper gives itself without reserve to the advancement of every department of our work, and seeks to help the pastors in the spiritual development of their flocks. Now is it asking more than is right to request the coopera-

tion of every department and of every pastor and every one else who loves the Lord's work to help put The Record in all the homes? Study what Paul said when he poured out his soul to the Corinthians, "Our mouth is open to you, O Corinthians, our heart is enlarged. Now for a recompense in like kind, be ye also enlarged."

The meeting at Handsboro Baptist Church was conducted July 13, through Sunday night, July 24, 1932. Rev. J. C. Richardson, pastor of First Baptist Church Poplarville, did the preaching and did it well. All services were well attended and were dominated by the power of the Holy Spirit from beginning to the end. Bro. Richardson is a great preacher. Always seeking to tie the church and people onto Christ with a firmer grip. The church had six added to her membership. Five by letter and one by baptism.—E. S. Flynt, Pastor.

Mrs. Mary C. Haman, wife of Rev. P. A. Haman of Jackson, passed away Wednesday of last week. She had been in poor health for some time, and had reached the advanced age of 86. Mrs. Haman, nee Brown, was a woman of unusual strength of character, and intense devotion to those whom she loved. Her husband has lived a sacrificial life as a good minister of Jesus Christ, and she shared with him the joys and burdens of a useful life. It was the editor's pleasure to attend their golden wedding several years ago. She is survived by her devoted husband, one son and three daughters, besides a large group of grand children. The funeral service was conducted from the First Church on Friday morning.

**Payments on account of SERVICE ANNUITY** by the churches should never be deducted from the minister's salary. Nor should they be regarded as an addition to his current support. The minister can be benefited by them only after he reaches old age or breaks down. They should be paid from the local budget funds and never from the missionary, educational or benevolent contributions of the membership. The regular benevolent contributions to the Board's Relief Department should be continued for the relief of ministers who are already old or disabled and for those who cannot participate in the SERVICE ANNUITY PLAN. Only active and salaried ministers are eligible to participate. Address, Thos. J. Watts, Executive Secretary, Relief and Annuity Board, 1226 Athletic Club Building, Dallas, Texas.

We have a few times essayed to read the reports on the sports page of the daily papers, but find ourselves entangled in a language beyond our comprehension. So we are able to sympathize with some people who say they can't understand the Bible. Of course you have to know something about any subject to be able to understand what is said. What do you find interest and pleasure in? Do you gape when you read the Bible or a religious paper, and yell when you read about a home run in the daily? Here's your measure: Is the Bible written in an unknown language to you? Paul said something about "combining spiritual things with spiritual words." Some people have expressed curiosity about what language is spoken in heaven. It is not so much a matter of whether it is English, or German, or French, or Greek, or Hebrew. It might be English and yet a lot of folks in Great Britain or America wouldn't understand it. It is not a matter of nationality, but of spirituality. A group of English speaking engineers wouldn't understand the language in a convention of English speaking pharmacists. And on down the line. Do you think you would really be at home in heaven? It would be well for those who want to go to heaven to familiarize themselves with the subjects treated in the Bible and in The Baptist Record. We notice that whenever we get a new linotype man he has to learn a new language.

Mr. M. A. Huggins, a laymen, becomes acting Corresponding Secretary of the North Carolina Board.

# Editorials

## LIKE A MULE

One of the best known of the Psalms is the thirty-second, in which David expressed his joy at being forgiven after he had grossly sinned against God, then confessed and found mercy of God. In seven verses David tells of his experience, beginning with "Blessed is he whose transgression is forgiven."

In the eighth verse God begins to speak to David, and through David to us. He says, "I will instruct thee and teach thee in the way which thou shalt go. I will counsel thee with mine eye upon thee. (I will guide thee with mine eye)." And then follows the admonition, "Be not as the horse, or as the mule, which have no understanding." A man was once asked a conundrum, "What is the difference between a man and a mule?" He said he didn't know. From the way some people behave it might be difficult to discern a difference.

But what is the mulish quality which we are warned against. It is not stupidity. It is not stubbornness. It is unwillingness to be controlled by anything except force. Now that ought to be the difference between a man and a mule.

There's no use talking to a mule unless you have a "bridle" on him with a good "bit," two good lines, preferably a whip to larrup him and make him do what you want him to do. Unless you are thus provided you won't get much work out of a mule, and you will never get him to go the way you want him to go. David said the ordinary mule had "no understanding." All he knows is to be compelled by force or fear, "else he will not come nigh unto thee." Now that is not the way a Christian is or ought to be controlled. There is a better way.

David had learned it by hard experience. He had suffered miserably for his wrong doing. He says, "My bones wasted away through my groaning all the day long. Day and night thy hand was heavy upon me. My moisture was changed as with the drought of summer." He had had his experience of suffering.

Now the Lord takes no pleasure in chastisement. It grieves Him to have to correct us by suffering. He pleads with us not to force Him to these measures. Don't be as the horse or the mule which have to be controlled by force. God appeals to our intelligence, to reason, to conscience. "Many sorrows shall be to the wicked." The Christian's motive works in us and not on us. He says to Israel, "Why will ye be stricken any more. If we will listen to reason we will not have to feel the lash." As many as I love, I rebuke, (and if that fails then he says) and chasten.

—BR—

## WHY THE CONFUSION

—o—

It has been said in these columns before and noted in every religious periodical that the minds of men are confused today as they have not been for many years, possibly generations. This is true in religion, in business, in politics and about everything in which human beings are involved. Men talk, talk, talk and get nowhere. They seek for plans and fall into confusion. They grasp for the light and behold more darkness. Job 5:14 and 12:25 and Isaiah 59:10. To state these things is to have them confirmed by all who have attended conferences and committee or board meetings of any sort. Why is this?

Why do we walk in the shadows? None of us believes that such a condition is the will of God. He said a lamp was not meant to be hidden under a bushel or a bed. Here is His promise and his condition of seeing clearly: If thine eye be single, thy whole body shall be full of light. Luke puts it emphatically thus: "When thine eye is single, thy whole body also is full of light . . . If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light."

Mark the condition: If thine eye be single. This means in plain English if we are honestly willing and desirous to know the will of God, and thoroughly purposed to accept it and to do it at whatever cost, then God will make it clear to us. The other way it means that we are in confusion because we seek our own way rather than God's way, and are determined to do our own will rather than His will. This may seem a severe indictment, but it puts the finger on our trouble and points the way out.

—BR—

## HAS THE SALT LOST ITS SAVOUR?

—o—

Jesus knew thoroughly the moral condition of the world into which He came. He had no illusions as to what men call mistakenly the innate goodness of the human heart. And none of His disciples or apostles were deceived into believing that at bottom human nature was good. John said "The whole world lyeth in sin." Paul said we are to be as lights in the world holding forth the word of life in the midst of a crooked and perverse generation. Jesus came into the world because He knew it reeked in sin. His coming was God's last move to save a world from the dominion of sin.

He expects every man and woman who becomes united with Him to be the purveyor of salvation, a life saving agency. He purposed that His people and His churches would be the means of stopping and preventing the putrefaction which always accompanies sin. That is what salt is for; and He said "Ye are the salt of the earth." Long before men knew anything about the ultra violet rays, or the healing power in sunshine, He said, "Ye are the light of the world."

A Church of Christ in a community arrests the rot of sin. If the people of Jesus' time had known anything about carbolic acid, He might have compared them to that. But they did know the antiseptic effects of salt, and so He said, "Ye are the salt of the earth."

Jesus trusted wholly to His people to exercise this saving power, to prevent the moral disintegration of society. If they fail, He fails, and all His purposes come to naught. If the salt hath lost its savor, wherewith shall it be salted? Where shall we look for help? Is your church strong enough in spiritual life to stop the ravages of sin in your community? Is it getting the victory? Are things getting better where you live? Is the church holding in check the corrupting influences of the world? Is avarice being subdued? Are enmities being conquered? Is lust, the sex problem, becoming more acute? Are you fighting a winning or a losing battle?

If you cannot answer these questions satisfactorily, then hear what the Master says, "If the salt have lost its saving quality, it is thenceforth good for nothing, but to be cast out and trodden under foot of men. The church that is not getting the victory in its community is doomed.

—BR—

The revival meeting at Wade was concluded yesterday afternoon at the water at Drew. Large crowds gathered at each service and at night the house was full and hundreds gathered near the doors and were very attentive. The last night of the meeting, Friday night, 48 joined the church, most of them upon a profession of faith in Christ. Sixty-six joined the church, ten going to the Methodist Church and 56 to our church and I baptized yesterday afternoon at Drew 47. We had an open air fellowship service in front of our church and all were lined up and were given fellowship. It was a great scene.—W. R. Cooper.

—BR—

I've been in a meeting this week at Antioch, with Pastor A. H. Miller; Antioch is seven miles in the country from Lexington. I do not know when I have seen more folk at church, and a finer interest shown. We needed a house twice as large as their building to accommodate the people. Some were added to the church.—J. H. Kyzar.

## HOW LONG, O LORD

People have been asking for nearly three years, "How long will this depression last." This is not a new inquiry, though we have not yet come to express it in proper scriptural language. There is a difference, of course, between people asking one another how long the depression will last, and one's going to God and saying, "How long, O Lord." But the conditions are the same today as those which provoked this cry in the hearts of the prophet and singer of old. David said "How long, O Jehovah? Wilt thou hide thyself forever? How long shall thy wrath burn like fire?" In the nineteenth psalm Moses says, "Return, O Jehovah; How long? And let it repent thee concerning thy servant."

Isaiah, when God said he would harden the people's hearts said, "Lord, how long?" And God answered "until the cities be wasted without inhabitant, and the homes without man, and the land be utterly desolate." A large part of Isaiah is taken up with the judgments of God declared against unrighteousness. In the ninth and tenth chapters which tell of the coming and ministry of Christ, the prophet predicts successive wars of judgment which God will send upon ungodliness. One sentence rings like a recurring knell: "For all this his anger is not turned away, but his hand is stretched out still." Four times this is repeated.

All of which means that God will not lighten the judgments until His purpose is accomplished. But they will be repeated with increasing severity until men have turned from their evil ways and returned in humility and contrition to God.

Certainly we are seeing no wide spread evidence of repentance. Men are not troubled about their sins, but merely about the financial depression. And in the few instances where people have had a measure of relief and comparative comfort, they have not returned to give God the glory. But it is said that in one part of the state where conditions are better than for several years, the people have plunged into more worldliness and ungodliness.

How long will God visit wrath? Until men recognize Him, turn from sin and listen to His word. There have been few prophets that were popular in their day and generation. Quite the contrary. Jeremiah was accused of being a traitor. Isaiah is said to have been sown asunder by those whom he rebuked and warned. Of Moses Stephen said, "Who received living oracles to give unto us; to whom our fathers would not be obedient and thrust him from them and turned back in their hearts unto Egypt." Paul was regarded as the "offscouring of the earth." But their word was fulfilled.

How long will the depression last? Until God's purpose in it is fulfilled. God sometimes answers a question by asking another. And in this case He says to Pharaoh when he was visiting him with the plagues, "How long wilt thou refuse to humble thyself before me?" And through Isaiah he says to Judah, "Why should ye be stricken any more?" "Come now and let us reason together saith Jehovah."

—BR—

The church at the Baptist Orphanage in North Carolina gave twice as much to missions last year as it gave to local expenses.

—BR—

There were two additions to the Second Baptist Church, Greenwood, Sunday, Aug. 7. One for baptism.

—BR—

The average monthly cost of caring for a child in the Baptist Orphanage in North Carolina is \$22.65. In Mississippi it is about half that amount. We are not bragging about it.

—BR—

The "Mills Home" (Baptist Orphanage in North Carolina) has an endowment of nearly half a million. If you mean to give anything to the orphans in Mississippi, it must be done while you live, as the state constitution forbids making a will for the benefit of any religious institution. You may give to build a hospital for dogs, but not Baptist children.

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## HILLMAN REDUCES PRICE

For years Hillman has been one of the least expensive colleges for girls in Mississippi. Since the recent catalogue was published, a reduction has been made in the price of board for next session bringing the present cost down near pre-war prices. Hillman not only offers credits which are worth par but offers other advantages which are worth more than credits.

Where can finer opportunities for religious training be found than in this denominational center? Where can more ideal social life be found than in this community where Hillman and Mississippi Colleges have worked side by side for nearly a century?

What other college town can offer such advantages as the cultured Clinton?

Hillman girls and patrons believe in Hillman. Write for information.

M. P. L. BERRY, President  
Clinton, Miss.

BR  
BAPTIST HOME NEWS

According to the recent issues of The Baptist Record about 1,100 churches in Mississippi out of the total of about 1,600 in the State did not give anything to the work outside of the local churches during the month of June. Had we been permitted to asked them, we could have received contributions from several of these churches, and could have received contributions from a great many members of these churches. Under such circumstances, we probably would have enough money to pay our grocery bill instead of having to borrow money for the same. Other charity institutions, yes, even a children's institution, did receive contributions from a great many of the members of these churches during that month. But we, the Baptist Home, that is caring for more children, and have cared for more children than any other institution, did not have the privilege of asking for the contributions.

One of the greatest Children's Homes, not only in America, but in the entire world, is the Baptist Home, or better known as the Connie Maxwell, in South Carolina. According to a letter from Dr. Jamison, Superintendent, it is financed as follows:

It has been in the Cooperative Program since the Seventy Five Million Campaign, but it gets 18 per cent instead of 5 per cent as we get. It also may and does appeal to Sunday Schools for monthly contributions, and individual Baptists when it needs funds. It also conducts a Thanksgiving campaign as we do. During the month of May it received more than \$2,500, according to its publication, from Sunday Schools and individuals, while we received only about \$1,500 with a Mothers' Day campaign. It cared for only about 50 children more than we care for. The institution also receives a great many gifts through wills, which is not permitted in Mississippi under our Constitution.

Winnie Haimes, Reporter.

## BR

Liberty—Brought to a close my third revival Thursday. The Lord gave to each of the churches a deep spiritual quickening. Many were saved.—H. H. Webb.

## BR

BAYLOR COLLEGE FOR WOMEN is thoroughly standard and in addition to standard courses leading to standard degrees has all the special courses any girl might desire. Presser Music Hall made possible by a gift of fifty thousand dollars by Presser Foundation of Philadelphia is a guarantee of the standing of Baylor College abroad as well as at home.

Has some of finest dormitories in South with wonderful campus, student body, and faculty, Mississippi Club of Mississippi girls one of largest and most popular on campus. We have held a health record unsurpassed. In last graduating class were the daughters of President of Texas A. & M. College, of State Treasurer, of President of Board of Trustees of all State Teachers Colleges, and of one of Railroad Commissioners of State. This shows standing of Baylor College in Texas. For additional information, write or wire

J. C. Hardy, A.M., LL.D., President,  
Belton, Texas.

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

## HEART TROUBLE

Whatever may be said in favor of an individual, if he has heart trouble his case and his future are doubtful. The heart is one of the most essential organs of the body.

In like manner State Missions is the heart of our denominational life. Howsoever prosperous other agencies, institutions and interests the denomination may be, if the State Mission work lags there will in course of time be a weakened condition among other interests, for all of these interests are either directly or indirectly dependent upon State Mission activity. State Missions is the vine. Other interests are the branches. Our State Mission work is the source of supplies, the source of strength. How our people within recent years could have lost sight of this fact is puzzling to us.

Recently the Sunday School Department took a census in a small village and found within a radius of one mile nearly 100 unsaved people. One unsaved person was 54 years of age, another was 70 and another was 78. Statements coming from some of our mission pastors reveal similar conditions.

By comparison it will be observed that as our State Mission work has been decreased from year to year, partly in favor of other interests, that correspondingly the support for outside interests has declined. The State Board has reduced its appropriations at times in order to help other interests. The Board believed it was wiser to reduce appropriations than to incur debts. This course would have been wiser no doubt for agencies which are now so heavily involved. But it is clear that to impoverish the life-giving source in our denominational work is not the part of wisdom. We, therefore, trust that during the months ahead our people may rally and make it possible for the State Board to put on a more aggressive and a more comprehensive program for next year.

A farmer often wastes time and energy trying to till worn out soil. Some churches are going over and over the same ground with meager results. The farmer would do well to take in new territory and thereby increase his yield and render much more profitable the expenditure of strength. Our churches in like manner must learn the wisdom of conquering new territory in order to reinforce outside agencies and supply the

RECEIPTS FOR JULY 1932  
193 Churches Contributed to the Cooperative Work

## 209 Made Designated Offerings

We are giving below a list of the churches with their pastors which made contributions through the Baptist Convention Board office during the month of July. If there are any corrections in the names of the pastors or their addresses notify the Baptist Convention Board office. We are trying to secure a correct pastor's list and would, therefore, appreciate any corrections.

Church	Pastor	Address	Budget	Special
Alcorn County				
Corinth, 1st, T. W. Young, Corinth		\$ 10.25		
Tishomingo Chapel, M. C. Rowlands, Burnsville		8.80		
			19.05	

Benton County	
Cleveland, I. D. Eavenson, Cleveland	23.05
Duncan, S. W. Rogers, Rosedale	2.00
Gunnison, G. E. Evans, Gunnison	10.00
Morrison Chapel, A. L. McKnight, Cleveland	2.85
Rosedale, S. W. Rogers, Rosedale	26.34
Shelby, Jewel Burson, Shelby	5.00
Skene, R. S. Howard, Skene	5.00
Walker Hanks Mem. F. J. Chastain, Shaw	15.00
	69.24
	56.64

Calhoun County	
Pittsboro, R. L. Breland, Coffeeville	5.00

needs of the Master's armies along the frontier and in the regions beyond.

State Missions occupies a strategic point in our denominational life. In the long ago it was said that there is a river whose streams make glad the City of God. That river is missions. State Missions is one of the streams which produces the gladness. Later on it was said by Isaiah that the refreshing shall reach the wilderness and the solitary place and that they shall be made glad and beautiful. Our Home and Foreign Mission Boards seek to make glad the cities. Our State Mission Board seeks the wilderness and the solitary places, and makes them beautiful. The magnitude of the wilderness and the solitary places is set forth to some extent in a booklet which has been prepared for special study during the month of September in the interest of State Missions. It has been prepared for the missionary societies and the Sunday Schools. Our hope, however, is that it may be studied in the churches by pastors and preached from so that our people may become acquainted with the wilderness and the solitary places of our own State and that there shall be created within the membership in all of our churches a desire to furnish the refreshing which shall make glad and beautiful these solitary places within the border of our own great and beloved State.

Christ, in setting forth God's purpose in John 3:16, includes the city, the wilderness and the solitary places; yea, even the world. In this one verse of John 3:16, He gives the object of God's love, the expression of His love and the purpose of His love. We, too, in our own State find opportunity for reaching, to some extent, the races of the entire earth. More and more the foreigner is coming into our midst. In our State Mission work it is possible for us to do the work of the Foreign Board as we meet the Chinese, the Russian, the Greek and the Italian. In evangelizing these we are also doing the work of the Home Mission Board. As a matter of fact, there is no line of work where a person can come nearer fulfilling the whole command of Christ than in our State Mission work. We would not withhold from the Home and Foreign fields, but we should magnify our office and opportunity by responding to the first part of Christ's command; the city, the wilderness and the solitary place within the bounds of Judea, our State.

R. B. Gunter,  
Corresponding Secretary.

Poplar Springs	6.55
Vardaman, H. M. Collins, Van Vleet	2.50
	14.05
Carroll County	
N. Carrollton, R. L. Breland, Coffeeville	5.25 5.20
	5.25 5.20
Chickasaw County	
Amity, H. M. Collins, Van Vleet	6.00
Egypt, H. M. Collins, Van Vleet	5.45
Houston, W. C. Stewart, Houston	36.27
Okolona, L. C. Riley, Okolona	5.35 28.00
Providence, W. C. Ballard, Okolona	2.00
	5.35 77.72
Choctaw County	
Concord, H. M. Whitten, Ackerman	2.45 2.55
New Haven, J. H. D. Watson, Weir	2.00
Weir, L. J. Lott, Ackerman	2.45 7.13
Clay County	
Pheba, R. O. Bankston, Pheba	7.50
West Point, 1st, E. F. Wright, West Point	253.89
	7.50 253.89
Clarke County	
Harmont	.50 2.56
Mt. Zion, H. T. Jordan, New Orleans, La.	4.00
Pachuta, E. T. Mobberly, Laurel	5.00
Shubuta, N. A. Edmonds, Shubuta	13.12
Union, E. C. Hendricks, Enterprise	3.00
	16.62 11.56

(Continued on page 14)

**A MILLION DOLLARS GONE**  
By B. G. Lowrey, Oxford, Miss.

—o—

Within my memory there has never before been a time when Mississippi needed dollars so badly, or when a million dollars more or less meant so much to our business interests or to the welfare of our homes and people.

Not only has secular business suffered but educational and religious work and the causes ethical, social and humane on which the spiritual welfare of our people depends so largely, have languished almost to the point of collapse. Our teachers in the public school and the college have gone unpaid; our preachers and religious workers have received meager support; our churches, orphanages, and hospitals have been scantily maintained. These institutions have needed every dollar that Mississippi people could turn to them; and it seems that they may need it even worse for the coming year.

But this article is written as an appeal in behalf of our schools. Evidently more than a million dollars is spent during the current school year by Mississippi parents for board, tuition, fees, and living expenses to keep their boys and girls at schools in our states. How our own Mississippi schools have needed that money! They have been struggling through a crucial stage financially from which the money thus sent away by our people would have saved them.

This is not a criticism of all the Mississippi parents who have sent their children to schools in other states. I realize that much of the trouble has come from the demotion of our state colleges. But we do not anticipate that this will continue.

Again there are certain technical and graduate courses which cannot be had in any Mississippi institution. Yet, without fear of successful contradiction, I say that we have many hundreds of Mississippi boys and girls going out of the state for educational work which could be had in our own state just as thoroughly, under just as good conditions and at equal or smaller financial cost. And the money thus sent away year after year would do much for general business conditions in Mississippi; or if turned over to our own institutions would in a few years equip, endow, and standardize all our colleges.

Understand please, I am not appealing to parents to deprive their children of the best opportunities even for the high purpose of helping Mississippi's educational work. On the other hand I am pleading for that which I believe will be of greatest personal advantage to your boy or girl as a Mississippi citizen. It will be largely for the welfare of our children and our children's children that Mississippi have stronger colleges of her own instead of being tributary to other states in matters of higher education.

For the reasons given above, I appeal to Mississippi parents and pupils to return with renewed loyalty to the schools of our own state after the broad dissipation of our school patronage into other states. Never before has Mississippi so needed our loyal support in this vital matter. Do not desert her in her direst need.

And yet, there is perhaps a still more potent reason why Mississippi young people should be educated in their home state. Let me illustrate: I once sat on a railroad train talking with a young woman of one of our wealthiest families. In response to my question, "Young lady, where were you educated?" she named one of our best colleges for women. Having visited that college and knowing its worth, I consider it one of the best. So I at once complimented her alma mater accordingly. But she surprised me with the reply, "Yes, it is a great old school; but I made a great mistake when I went to it." Then she enlarged upon her reply, about as follows: "In her school days a girl forms the tenderest ties of her life outside her home ties. I went away and formed these ties over several hundreds miles from home, and the day I left college I broke these ties finally. I have not seen one of my old school mates or teachers since that day. Now if I had

gone to one of our Mississippi institutions, I could hardly get on a train and take a trip like this without renewing some old college acquaintance."

Another example: Some years ago a very able and cultured candidate for state office said to me, "Here is what I am up against; I was educated in Virginia and have only two old college mates in Mississippi. But I have not been into a single county that I have not found a bunch of my opponent's old college mates logging for him." The result was that he withdrew from the race and his opponent, educated at a Mississippi college was elected without opposition.

One of our great metropolitan editors has suggested that half the value of a college education comes from ones college friends and contacts. If so the man who forms these contacts where they go from him as soon as college days are over, thereby sacrifices a large part of the benefit of his college course.—The Oxford Eagle.

—BR—

**A LESSON FROM THE EVIL SPIRITS WHICH JESUS DEALT**  
J. B. Lehman

—o—

Jesus often spoke of evil spirits and dealt with them as though they were well known. But the people of our day do not seem to get any very tangible lesson from what he said and did. The reason is, they do not understand what he was dealing with. Those who feel they should be loyal to Jesus say there was a manifestation of evil spirits in his day that we do not have now. Those who are very liberal minded intimate that Jesus and his apostles were deceived in what they saw, that there is nothing like evil spirits.

But both were wrong. Jesus dealt with something very real in his day and they are as manifest today as they were then. If we get Jesus' meaning we will get a valuable lesson.

Jesus was dealing with spirits that had become social evils. When an evil becomes entrenched in society as an institutionalized vice it is driven on by an evil spirit and it becomes a fearful menace to society.

For example, the Jews accused Jesus of being in league with the prince of the devils in his great works. After the controversy had gone on for some time Jesus warned them of the awful danger to themselves by such a course with the parable of the wandering demon. He said:

"But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation."

Jesus told what happens to an individual when he blackslides and applied it to the social order of his day. For fourteen centuries they had been led by the prophets who had held before the people the goals to be reached by that civilization. As compared to all the other nations of their day their house was swept and garnished in a very real way. But when they rejected Christ, the real fruit of their civilization, they vacated the house. They lost all that the nation cherished. Into this empty house came the evil spirits that were there before Abraham and it is not strange that the high priest bribed, falsified and did other bad things.

But we need not confine ourselves to this specific case. Jesus here gave a common law which applies as well to situations like this in our day. We can give many illustrations of this, but one will suffice.

In the middle ages a very base commercialism sprang up in the form of selling indulgences. The wickedness in it was that it assumed that we could sell the right to sin. The church needed money to build a great cathedral and it resorted to this evil way to raise it. The priests even went

so far as to seek to induce people to sin that money might be gotten. Luther accused them of peddling indulgences. The people knew how base this was and they backed Luther and the great Protestant Reformation came into being. They drove this spirit out of the church. There may be a little of this practiced, but it is no longer a great commercialized institution.

But they did not destroy the spirit. They just drove it out of the church and it found a home in the State. It came back into society through a new entrance. And strange as it may now seem, many Protestant groups that made great sacrifice to drive it out of the church gave it the glad hand when it came back in the form of the licensed liquor traffic. And it came back with the seven evil spirits worse than itself. It brought with it the saloon, the bawdy house, the gambling den, corrupt politics, the white slave traffic, racketeering and atheism. Bad as was the selling of indulgences, it was not nearly as bad as the liquor traffic with its seven other demons worse than itself.

Not all the people were satisfied with this institution that claimed it could buy the right to inebriate the people and for more than a hundred years a battle was carried on to destroy it. Women held prayer meetings in the saloons, men preached against it, they lectured the people and they carried on pledge signing campaigns. Precinct by precinct, county by county and state by state they were crowding it out. Finally when they felt that German spies were using it to debauch our army during the World War they all joined in driving it out and barring the door with the Eighteenth Amendment. Even the wets in the various legislatures helped to hold the door while it was nailed.

But again, they did not destroy the spirit. They just drove it out to wander through dry places where it found a new ally, "the interests." It is not now the thirsty people that are trying to crash the door down. It is the moneyed interests. They know they must get inside the house, that is the social order, or they can do nothing; and they know that it is the Eighteenth Amendment that is blocking their way.

But let us not be deceived. They say they do not mean to bring the saloon back. I expect they will not, for they have in mind something seven times worse than that. They do not mean to bring it in to the church in the form of selling indulgences; they do not mean to bring it into the State in the form of the saloon. All they want is to get into the house and they will run it themselves. We have had a little foretaste of what the tobacco trust is doing to educate every woman to smoke cigarettes. They mean to bring it into every home where every man, woman and child can be reached. What will happen in ten years after the door is crashed will seem impossible now. Our politicians talk glibly of keeping Mississippi dry and that the saloon must not come back. What good would precinct, county or state prohibition do if these moneyed interests were let loose for ten years in every home in the state?

These interests mean to crash the door. Do not be deceived in that. They know they can do nothing till that is done, and when that is done they will take care of the rest. That the people will always endure what they will do I do not fear. But a vote now to hold the door shut will avert a most terrible upheaval in the not distant future. A good spirit improves as it goes on. It comes in a better form every time. It develops. An evil spirit, on the other hand, degenerates as it goes on. It always comes back seven times worse than before. The Christian people will pay dearly for it if they stupidly vacate the house with their own votes, the house that we have swept and garnished for over a decade.

—BR—

To be late at a dinner party is an unpardonable rudeness, but to be late Sunday after Sunday at public worship has been the habit of many excellent people.—Ex.



H. C. BASS  
Pastor First Church, Meridian

STATE MISSIONS AS A PASTOR SEES IT

Within a radius of twenty miles from where this is being written and near to the second largest city in the state of Mississippi there are a number of country communities where there is not a Baptist Church. In one of these localities there is a village that is large enough to require a bank in order for it to carry on its commerce. Within the city where this is being written there are two Baptist Churches which are unable to adequately support their pastors. These conditions exist in spite of the fact that Mississippi is a "rock-ribbed Baptist State." These people are in the vast majority of Anglo-Saxon stock. There are very few so-called foreigners in this same territory. This is our State Mission problem. It is more peculiarly a problem for Baptists than for any other denomination because there are more Baptists in this state than all other denominations combined.

Aside from our Educational, Orphanage, and Hospital interests, the evangelization of our state and the maintenance of the inadequately supported churches should make an appeal to our people who have always magnified complete and eternal salvation through grace and the autonomy, integrity, and dignity of our churches. We cannot look to our Home Mission Board to do any of this work. The decreased returns for that Board make it impossible. State Missions is the only hope for organized Baptist effort in the State of Mississippi. State Missions is preaching the Gospel in "Judea." And the command given by our Master to preach the Gospel to every creature rests upon Mississippi Baptists today as emphatically as it did when the Home Mission Board was doing its work in this state. If we prize men more highly than we do money we will heed that command. Men who die without God in our own beloved state are as definitely and positively lost as those who die without God in China. The very fact that these unreached people are our neighbors and often times our kindred should make us realize the responsibility that rests upon us and should constitute a touching appeal to us.

The State Mission Board is out of debt. And that means that to a remarkably large extent every dollar given for State Missions reaches a state missionary objective in the form of either evangelization or supporting the weak churches that cannot maintain their work otherwise. Most assuredly September should be a glorious State Mission Month in Mississippi.

—BR—

Mississippi College Band is the official band of the Mississippi National Guard, and is in camp at Alexandria, La.

WHY CLOSE COMMUNION?  
Written by the Editor and previously published as a tract.

What is called Close Communion is a protest in action against disobedience to the commands of Jesus Christ. It is a positive assertion of loyalty to him in that it not only registers the purpose of the one who practices it to be faithful to the order of our Lord, but insists that it is the duty of others to do so. It is not enough for a Christian to say simply that he means to acknowledge the will of Christ as the supreme law of his life, he must bear his testimony to the necessity of obedience in others. If this were not so, then there would be no such thing as preaching. It is not sufficient that we should know him, we must make him known. It is not enough that we should obey him, we must lead others to obedience.

Hardly anybody would object to preaching obedience to Christ, but some object when you insist upon obedience. To preach obedience as a theory does not arouse opposition. It is when you insist on it in practice that you rouse antagonism. Close communion is putting your protest against disobedience into action. A protest in action is always more effective. Indeed sometimes it is the only way to make a protest effective, or a doctrine real. It will be more clearly seen by some examples.

The Monroe doctrine was announced more than a hundred years ago. It was for a while merely an academic matter, a theory of government, no occasion having arisen for a practical application or test of it. But the time came at last to make the matter clear, when a protest against European interference with American countries and territory must be put not simply into words but into action. Maximilian of Austria took advantage of the civil war in America to make himself Emperor of Mexico. As soon as the war was over, the government at Washington notified him that it was time to move out; and he was shot. This was protest put into action.

Again it will be remembered that in the first years of the European War, President Wilson sent several "notes" to the warring nations, some of which included protests against injury to American interests. But at last the protest had to be put into action to compel attention to it.

Or to go to the Bible for illustration of this principle. It will be remembered that when the disciples gathered in the upper room with Jesus for the past passover meal there was a scramble for places of honor and a discussion as to who was entitled to the chief place. Jesus did not protest in words, nor rebuke them with his lips. But he did in action. He rose from the table, took a basin and towel and began washing the disciples feet, going all down the line. The lesson went home and he added some words of explanation and enforcement. But it was the action which made his words effective.

To return specifically to the matter of close communion: It is to enforce the obligation of complete and exact obedience to the will of Christ. It is not enough to preach the necessity of a life of righteousness, we must say that unless you do live a Christian life, you have no place at the Lord's table. It is not enough to preach the obligation of every Christian to obey the Lord in baptism, to thus put on Christ and declare allegiance to him by obeying this first command to a believer. We must go further and say that until and unless you do this you have no place at the table of the Lord.

To do less than this is to be unfaithful to the Lord; it is to fake away the strongest protest against disobedience. It is to preach one thing and practice another. It is to say a thing in a sermon which we destroy by the perversion of an ordinance. It is to be guilty of duplicity by preaching obedience to the command to be baptized and ignoring it when it comes to the place where it is required. It is to build up with our left hand and destroy with our right. It is to say that God commands to be buried with Christ,



Dr. William James  
ROBINSON

Says

"Thou shalt love thy neighbor as thyself." (Gal. 5:14)

Obedience to this command meets every requirement of the law of God. Supreme love for God alone takes precedence over this. The want of this love leads men to lie, steal, defraud, to commit murder and every other evil thing. These sins are impossible for men who truly love their fellowman. It is impossible to love men as we should until we love God as He demands.

Love of our neighbor promotes the good of others and in its noblest form is the sublimest degree of character attainable. "Love thinks no evil." It yearns for one's neighbor and delights in his prosperity. It is nourished in the heart and glows in one's life. The measure—as thyself. Then it will be sincere, unwavering, devoted and helpful.

Love safeguards every personal interest; and every interest of society. Whoever promotes it advances every good cause. It is our greatest need.

and then condone or ignore disobedience to the command. It is to fail of protesting where a protest is effective.

Do we not owe it to the world and to all Christians to maintain by word and deed the obligation and necessity of true obedience to Jesus Christ. It is not a question of interpretation. Certainly all Baptists are agreed as to what God requires. It is not a question as to whether people shall conform to the requirements of a church, but whether they are willing to obey Christ. It is not a question of being agreeable or liberal, but a question of loyalty to the Son of God.

To abandon restricted communion, to open the way for unbaptized people to partake of the Lord's supper is to nullify our testimony to the ordinance of baptism. It is to require no longer burial in baptism as a condition of membership in the church. It is to relegate the ordinance of baptism to oblivion and blot out a Baptist Church.

—BR—

By invitation of Station WJDX, the Lamar Life station in Jackson, a beautiful program of sacred music was broadcast Sunday night, July 24, by the Clinton Baptist choir. The selections rendered included several choruses and hymns, quartets by Messrs. W. F. Taylor, Frank Rugg, J. F. Evans and W. H. Sumrall, a vocal solo by Mrs. H. L. Martin and a trombone solo by Mr. Frank Rugg.—H. L. M.

—BR—

MUSINGS OF A CHUMP

—o—

Come to think about it this is associational time. Big dinners, city preachers, secretaries, college presidents, orphanage representatives, hospital representatives, old folks' home, ministerial relief men and editors, each one wanting money—Yes, that is it! They all want money. Do I want money? Well, 'er, yes, I guess I do, but I aint got much. And I sure aint got none to give away. I've just bought a new car, and just finished paying for a powerful radio and my wife and I are planning to spend a month in Colorado seeing the sights—then, you know, times are so hard a fellow can hardly live.

I know our Baptist editor will be after me to take his paper, but I tell you right now, I am not going to do it. I will be gone a month and it would do me no good. By the time I read a daily and six or seven other papers my time is gone.

Yours truly,

A. Chump.

—BR—

"When a man gets rich," someone has said, "God gains a partner or the man loses his soul." —H. L. M.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
College Correspondent—Miss Frances Landrum  
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
President—Mrs. A. J. Aven, Clinton, Miss.  
Corresponding Secretary—Miss Fannie Taylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

A report from Miss Mallory shows that July 31st we lacked 2,161 subscriptions to Royal Service meeting our quota for 1932. If you will figure a bit with me you will see we are running behind our monthly quota. The number for the year is 4,630 or an average of 385 per month. The remaining number is an average of 432 per month for the last five months.

August being Religious Literature month, will you think of your responsibility as Publication Chairman in your district, association or local society and help us to go over our quota.

—BR—

We have sent to each W. M. S. president copies of the State Mission Program for the Week of Prayer Sept. 18-22. Enclosed in the package is a copy of the booklet, State Missions Then and Now. This is to be used in making your program but if not otherwise studied you will fail to get the full contents of this booklet. The table of contents is as follows: Chapt. I, Origin and Scope of State Missions (a reprint of a chapter in last year's booklet); Chapt. II, Extending the King's Dominion; Chapt. III, Helping the Country Church; Chapt. IV, The Relation of State Missions to Other Kingdom Interests. Extra copies can be secured from Dr. R. B. Gunter, Box 520, Jackson, Miss., for 25c per copy.

—O—

"Making Missions Real" is an attractive Department in Home and Foreign Fields. The August number gives a plan for teaching Outriders for the King that will be welcomed by any Intermediate G. A. or R. A. leader. Most assuredly it will make missions real in the hearts and minds of the boys and girls. In this same Department you will find an excellent outline for a Mission Study Institute Demonstration Class using "The Word of Their Testimony" as the text book. The purpose of this is to demonstrate methods of teaching to mission teachers. An associational mission study chairman will do well to study this demonstration class.

Women are often tantalized by being designated as "news carriers" or by such remarks as this, "If you want news to spread, tell a woman." Why become exasperated by a remark like that—Jesus trusted women to spread the good news of a risen Lord. This is one of our great opportunities. When you read in The Baptist Record one of Dr. Lipsey's inimitable editorials, do you tell others about it? Do you publish the glad tidings that you read on the page called "Housetop and Inner Chamber?" Are you informed about the churches that are having part in our mission program? What would we do without our religious papers? What are you doing to enlarge the subscription list to The Baptist Record? Constitute yourself a subscription agent and make it your business to secure subscriptions to our denominational periodicals.

—O—

Spurgeon says:

"The Bible in the memory is better than the Bible in the bookcase."

"The Bible is the treasury of heavenly knowledge, the cyclopedia of divine science."

"The Bible is, to many a man, God's unopened letter."

—O—

The Bible always right—"If my compass always points to the north, I know how to use it; but if it veers to other points of the compass, and I am to judge out of my own mind whether it is right or not, I am as well without the thing

## Our Young People's Column

The following notice from one of our daily papers will make you happy I know. May other associations follow this helpful and economical plan for a delightful outing: Scott County Y.W.A. Camp Has Successful Meet

A very successful Y. W. A. camp, at Carson's Lake, was recently held from July 12 through the 14th. "Happy Arbor," so called because of the sheltering arbor trees on the banks of the lake, was the scene of the encampment. The theme song was "I would be true."

A day at camp took in three periods of supervised swimming, nature hikes, preparation and eating of meals, mission study, morning watch, rest hour, vespers service and camp fire. This was quite a busy day for the thirty girls who attended the camp. Miss Myrtice Dearman was the camp leader, and Rev. and Mrs. W. C. Howard were chaperones.

Each Y. W. A. organization was hostess to the camp for one day, preparing the meals and taking the lead in all camp activities.

A most beautiful part of the camp program was the camp fire at night, with its impressive ceremony of lighting the fire and singing symbolic songs.

Many more visitors attended the camp than heretofore. The club hopes to make this camp an annual affair and it feels certain that each year a larger number of girls will attend and be benefited by it.

### ONLY SIXTEEN MORE DAYS!!

#### COME ALL Y. W. A.'S!!

#### STATE-WIDE Y. W. A.

#### HOUSE PARTY

Mississippi College, Clinton

August 20-22, 1932

Opens Saturday 3 P. M., Closes Monday

1:30 P. M.

Girls \$1.75 Each

One leader free for every five girls.

The Religious Herald expresses the opinion that the Southern Baptist Convention could spend the same money to much better advantage by taking space for missionary articles in the state papers rather than in publishing the "Home and Foreign Fields" at great cost, and adds, "While every year the Southern Baptist Convention adopts formal papers warmly commending the work of Baptist weeklies and urging our people to support them, the Convention steadily pursues the policy of issuing papers and magazines of every kind in the interest of Sunday Schools, missions, education, church activities of every kind which obviously must hurt and hurt seriously the demand for the religious weeklies. There is no single place in the life of our Southern Baptist brotherhood that needs more careful attention than this.

as with it. If my Bible is right always, it will lead me right; and as I believe it is so, I shall follow it."—Spurgeon.

## STEWARSHIP OF EVANGELISM

(August)

Introduction: Evangelism is Missions. Evangelism is not easy; takes time, prayer, Bible study and personal work. Evangelism is God's plan of saving the world.

1. Why evangelize? (1) Because Jesus commanded it—Matt. 28:19-20; (2) Because the world needs it—Rom. 3:23; (a) Individual needs Christ; (b) Homes need Christ; (c) Business needs Christ; (3) Because it is God's plan of the ages; (4) Because of the joy it brings to the worker; (5) Because of the good it brings to fellowman.

II. Field of evangelism—Mark 16:15: (1) Jesus laid out the plan—Jerusalem, Judea, Samaria and unto the uttermost parts of the earth.

III. Power in evangelism—Romans 1:16; Acts 1:8.

Con. Be good stewards of evangelism. God is counting on you.

—BR—

(Continued From Last Week)

Last summer we had a one week training school in this church. The work began each day at four in the afternoon. The children were taught Bible verses, stories and songs. The women studied the W. M. U. Manual although there was only one woman in the class, besides the missionary, Mrs. Berry, who could read well enough to study and take the examination. Another class of both men and women studied the first division of the Sunday School Manual. The hour from six to seven was given over to recreation, and all, both young and old, gather in front of the house to play games and drink coffee. After recreation there was a class in Baptist doctrines, attended by both believers and unbelievers. This was followed by a short evangelistic sermon and appeal. Many unsaved attended these meetings, especially the young men who were working on the ranch at the time.

To me it was a privilege and joy to visit this church and to know those people who live far in the interior where the only means of travel is horseback or ox-cart. They do not have the opportunities of the city, but neither do they have the distractions and rush of city life. For that reason many are the more anxious to hear the Gospel and "the field is white unto harvest."

It is wonderful to think what one copy of the Word of God started in that out-of-way place. What changes have been made in lives touched by it! What joy it has brought to hearts saddened by sin—all because a colporter lost his way!

Ione B. Stover,  
Caixa 352, Rio de Janeiro, Brazil.

—BR—

Of the brethren who agreed to contribute the proceeds of a revival meeting to Christian Education, the first to send in a report are Brethren John F. Carter and J. E. Willis, both of Newton. A number of our pastors entered into this agreement, and others doubtless will be glad to cooperate in this timely and helpful way. Even though in many instances the amounts will be small, every dollar is needed and the Education Commission tenders its thanks in advance to all who follow the example of these beloved Newton brethren.—H. L. M.

—BR—

I begin my meeting at Society Hill and Hathorn the 7th. Bro. Bryan Simmons is to do the preaching. The two churches are holding their meeting together this year.—J. B. Quin.

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## East Mississippi Department

By R. L. BRELAND

### THE SACRED HARP

When a lad, and later, I knew an old song book which was called the Sacred Harp. It was about the only note song book in use at that time. It was a long book when opened up full length, and was full of many fine old songs that were loved and sung in those days. At first there were few shapes to the notes and they were called fa, sol, la; later the number of shapes were increased and then they were called do, re, mi.

It was a common custom in the rural districts, where I came up, for the neighbors to meet each Sunday afternoon at some school house, neighbor's home or some church and spend several hours singing these dear old hymns. Some one would stand on the floor and lead and the others would sit in chairs or on benches and sing. The leader would set the sound, then the various parts were sounded, and then the notes were sung. After singing the notes then the words, or poetry, were sung. They carried all parts, treble, soprano, counter and bass. The ladies usually sang the treble and counter and the men sang the soprano, counter and bass. No instrument was used, save at times a tuning-fork was used by the leader to get the pitch.

Such music as these dear friends of the past days did make on these occasions! Practically all present took part in the singing—men, women, boys and girls. Old and young delighted to have part in the music. Many a time have I heard shouting by those old saints of God as these old soul-stirring songs were sung. They had a good time together in those days. Now and then an all-day singing was held. Singers came from far and near, and such singing one seldom ever hears. It was glorious to be there.

Once a year the County Sacred Harp Singing Convention would be held in some community that had

previously invited the meeting. This was a great occasion. It would be looked forward to from one year to another. Officers were elected each year and records of the meeting were kept. Hundreds of the best singers in the country, and many from surrounding counties, would be present and the old songs would be sung for two whole days, Saturday and Sunday, with dinner on the ground both days. The Golden Harp, Weep Not For Me, Ocean, Spring, Old Ship of Zion, The Lone Pilgrim, Easter Anthem, and hundreds of others were sung. Joy intermingled with social communion was abundant at these meetings. The memory of those good days will never fade from my memory, though most of the older ones who took part in these singings have gone on and their voices are hushed on earth for ever.

### SYLVARENA

This is the name of a new Baptist church located in the northern part of Yalobusha County. For the past year it has been engaged in the erection of a house of worship and has not had a regular pastor. The house is far advanced now. The outside wall and top are completed and painted and the ceiling overhead is up. So the church decided it was time for a revival meeting. The writer was invited to come over and preach for them. Beginning the fifth Sunday in July he preached until Friday night following.

Interest was good from the beginning. The day time crowds were very good and at night the large house was running over. I found the people an easy people to preach to. Among one of the best things in evidence, besides the prayers of the people, was a Junior Choir of some forty boys and girls. They sang most beautifully. Bro. John Langdon, member of the church, led the singing, and Miss Avis Gore, also a member of the church, was organist. The singing was fine.

Some of the best people anywhere are members there, and they treated the visitor royally. Magee, Hudson, Gore, Barton, Rollins, Langdon, Patton, Barton, Brooks, Bates, Pullen, Coker, Tyler, Johnson, and Early were among the leaders. Five fine young men were baptized and six were received by letter. The church seemed revived and are now ready to arrange to have a regular pastor. The prospects for a strong and active church are real good. Rev. H. L. Johnson once labored for many years in this section, and a son and daughter of his are members of Sylvarena Church. The effects of his life and preaching are still felt here. Blessings on these good people.

### NOTES AND COMMENTS

Pastor J. H. Page closed a very successful meeting at Elam, near Coffeeville last Friday night. There were seventeen additions, eleven by baptism. Bro. Page is in a meeting at New Hope this week. His son, Paul, is leading in the singing.

Rev. S. H. Shepherd began a meeting last Sunday with Pastor J. M. Hendrix with Pine Grove Baptist Church, and next Sunday they will

begin a meeting with Clear Springs Baptist Church, all in Yalobusha County.

—o—

Rev. J. M. Metts, of Water Valley, assisted Pastor Day in a good meeting at Taylor, Lafayette County, last week. Full results of the meeting have not been reported.

—o—

The writer was grieved because of the death of Brother Wm. B. Kimbrough, member of Carrollton Baptist Church, which sad event occurred rather suddenly at the home of his niece, Mrs. J. C. Powell, of North Carrollton, on July 19th. He had been a very useful and active Baptist for many years, until he was stricken a few years ago. We hope to have more to say of this good man later.

—o—

A letter from Dr. Clyde L. Breland, pastor of First Baptist Church, Richmond, Ky., had the following to say: "My meeting in the mountains closed last Saturday night. Twelve for baptism, nine of them already members of the church. \* \* \* Not much money in the mountains, but too much to eat and drink. (However, I did not sample the drinkables). Plenty of hard work for anybody in these hills, what with ignorance, indifference and moonshine."

—o—

Rev. E. J. Hill, of National Avenue Baptist Church, Memphis, says: "I thank God for the good days of the past and of the present, but I long to be out in meetings. I have not missed a service in my little church since you were here. I put all of myself into my work and get much joy out of it. I can't say that my health is any better or any worse."

—o—

It was with much regret that I read of the tragic death of Bro. W. E. Hill, of near Philadelphia, recently. He was killed by lightning while visiting a sick relative at the Meridian hospital. He was a cousin of Rev. E. J. Hill mentioned above. I was his pastor and knew him to be a splendid man.

—BR—

### SUNDAY SCHOOL ATTENDANCE AUGUST 7, 1932

Jackson, First Church	626
Jackson, Calvary Church	824
Jackson, Griffith Mem. Church	402
Jackson, Davis Mem. Church	371
Jackson, Parkway Church	167
Jackson, Northside Church	75
Meridian, First Church	639
Offering	\$32.90

Meridian, Highland Church	192
McComb, First Church	443
Columbus, First Baptist Church	643
Columbus, First Church (Mission Sunday Schools)	142

County Line Ch. (Copiah Co.)	113
Laurel, First Church	471
West Laurel Church	407
Laurel, Second Ave. Church	239

Laurel, Wausau Church	57
B. Y. P. U. ATTENDANCE AUG.	7, 1932
Jackson, Calvary Church	143

Jackson, Griffith Mem. Church	141
Jackson, Davis Mem. Church	145
Jackson, Parkway Church	42
Jackson, Northside Church	35
Columbus, First Church	139
McComb, First Church	118
County Line Ch. (Copiah Co.)	40

### TO THE YOUNG PREACHER (By J. A. Lee)

—o—  
My Dear Brother:

As I have reached my seventy-first birthday and have given forty-three years of my life to the pastorate in Mississippi I feel that I can say some things to the young preachers of the state and with no fear of being very severely criticised for doing so.

First. Let me say something about his preparation for his life's work. Every one feeling called to preach must make the very best preparation possible for he owes it to the Lord, to himself and the people he is to serve. It may not be possible for him to obtain a full college and seminary course, however, with a given amount of judgment and a proper conception of what economy means a majority of our young preachers may obtain both a college and seminary course, and to do this something must be looked after. First, he must guard his physical health. Many of our preachers neglect this and finish their education and find themselves completely broken in health and must drag through life as a dyspeptic. Brother, guard your eating and take the proper amount of physical exercise—the lazy, indolent preacher should quit before he begins for he is not fit for the ministry.

Second. In the process of preparation the young preacher should by all means look after his credit or the financial side of his life.

There should not be a day in the period of preparation nor in the active period of his life, if it should become necessary for him to do so, he should be ready and able to meet his financial obligations.

My dear young brother there is right now, in Mississippi, a deep undercurrent of criticism right along this line, and many of our preachers are either now out of work, or trying to change their field of work all because they cannot meet their financial obligations, and the cause for this does not lay at the door of the church, for not having paid them, but because the preacher has not learned the value of a dollar. In some cases, however, it does lay at the door of the church, and be this as it may it is no less hurtful both to the preacher and to the cause of the Lord, if the young preacher cannot obtain an education without involving his physical health and also his credit it would be better for him to stop short of full course for health and a good credit are two of a preacher's best assets. My brother you just simply cannot afford to make debts, either while you are obtaining your education or while in your active work that you cannot meet. To begin work as a pastor with a debt hanging on you or to leave a field with debts unpaid, are both (Continued on page 12)

### AVERETT COLLEGE

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J. W. CAMMACK, A.M., President  
Box J  
Danville, Virginia.

## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR AUGUST 14, 1932

Prepared by L. D. Posey, Jena, La.

Subject: The Ten Commandments. Golden Text: Thou shalt love thy neighbor as thyself. Lev. 19:18. Scripture for study: Ex. 20:12-21; for supplemental study: Ex. 20:1-26; Rom. 7:1-25; Gal 3:1-29.

Time and Place: Same as last lesson, three months after the first passover night, in B.C. 1498, in the regions of Sinai.

#### Introduction

This lesson is really a continuation of the one for last Sunday. It is fine for us that we have two Sundays devoted to the study of the Ten Commandments, usually designated as The Law. But it should be kept in mind that the Ten Commandments as such are separate and distinct from the ceremonial law, which occupies a large part of the book of Leviticus. A good deal of loose thinking and preaching obtains in some parts because this distinction is not observed.

#### The Lesson Studied

Before considering the remaining ones of the ten commandments, let us study some in general terms.

The first four of the ten commandments, pertain to man's relation to God; the last six pertain to man's relation to man. But keep in mind always, that if man is in right relationship to God, he will be in right relationship to his fellow man. That follows as day follows night.

Previous to the giving of the law, so far as we now know, there was no written revelation from God. His communications to man, had been by visions, by dreams, by angels, by Jesus in the form of an angel, and designated, according to trustworthy Hebrew scholars, and correctly expressed in English as the "Jehovah Angel." But at no time had man been left in ignorance as to how to render acceptable worship to God. However, by this time the different branches of the human race had drifted far apart, and away from God, until He had become almost unknown, and what worship there was, had degenerated into heathenism. That condition had brought about God's call of Abraham, through whom the knowledge of the true God, and His true worship was to be maintained, and through whom the world should have a Savior. Now that Abraham's descendants had become a multitude, and they were on their way to their land from which they were to proclaim to all the world the knowledge of the true God, it was necessary to give them a written law, and a written form of worship, so there would be no reason for any one to fail to know his duty to his Creator and to his fellow man. Neither could there be any excuse for drifting into heathenism.

As already stated, the last six commandments deal with man's relations to his fellow man. Since we touch our parents first of all, the fifth commandment says, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." This command is to the last six, what the first is to the entire ten. It is at this particular, where each person does, or should learn the law of obedience to authority. Just in proportion as this command is obeyed, just in that proportion will obedience to God, and to all human laws be given, salvation through Christ received, and good citizenship established. It is doubtful if any

"Levitical Law." The ceremonial, or Levitical law, was the natural outgrowth of the moral law or ten commandments. The ten commandments were to the ceremonial law, by comparison, as the Constitution of the United States is to the Constitution of each state of the Union. All state constitutions and laws must conform to the national constitution. So all ceremonial laws must conform to the ten commandments, and they simply provided a means by which the transgressor of the ten commandments, or fundamental law of God, might receive a "stay of execution," until the real atonement, the death of Christ, could be made. Just here let me say that no sin has ever been, or ever will be forgiven under any conditions whatever, except by the merits of the blood of Christ. The sinner receives that benefit through faith.

All the ceremonial law did was to point the sinner to the fulfillment of God's promise. The sinner who believed that promise, simply had his sins covered or "passed over" until the true sacrifice (Christ) was offered. Of course, the practical effect to the sinner was the same as if he had received remission by virtue of compliance with the ceremonial law. But our people need to know once and for all, that since salvation under the old, or Levitical dispensation, was not by virtue of the blood of bulls and goats, it certainly will not now be by man's moral uprightness, neither by any kind of church or creedal ceremonials.

Before passing get this further fact: The moral law or ten commandments, reveals sin, and points to Christ. For the first statement, see Rom. 7:7-8; for the second, see Gal. 3:19-24. This illustration on the first point: Malaria germs are in the system, but unknown to the victim until seized with a chill and fever. Then he knows the bugs are in his body. So sin is in the human heart. The moral law says, "Thou shalt not," and thus reveals sin to the sinner. And since sin's only antidote is a perfect righteousness and the sinner cannot render that, he finds it only in Christ. Thus the moral law becomes our school master to lead us to Christ.

As already stated, the last six commandments deal with man's relations to his fellow man. Since we touch our parents first of all, the fifth commandment says, "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." This command is to the last six, what the first is to the entire ten. It is at this particular, where each person does, or should learn the law of obedience to authority. Just in proportion as this command is obeyed, just in that proportion will obedience to God, and to all human laws be given, salvation through Christ received, and good citizenship established. It is doubtful if any

age ever saw this law flouted, as the one in which we live. Since people are compelled to reap what they sow, the young people who are now in the limelight, have some fearful things before them. Jacob deceived his blind father. His own sons deceived him while his eyes were still good. David took Uriah's wife. Absalom, David's son, took his (David's) concubines.

"Thou shalt not kill," sets forth the sacredness of human life. By comparison, but few people are guilty of the over act of murder. But when viewed in the light of the New Testament, there are but few but what at some time are guilty of this awful crime. Perhaps the worst, or more inexcusable form of this crime, is that which is produced by the social evils of this age. This cannot be discussed here, but teachers of unmixed classes should deal with it in no uncertain terms.

Baptists should read Eze. 3:17-19, and then ask ourselves if we are not guilty of the flood of the heathen because we have not given them the gospel as we have been commanded to do?

The seventh commandment deals with the sacredness of human character, and when examined in the light of Matt. 5:28, and in the face of modern styles and social customs, the number guilty of breaking this commandment is appalling. A person does not have to be a pessimist to ask how near collapse is civilization?

The eighth and tenth commandments deal with the sacredness of property rights and are very closely related. There is great danger of a covetous man becoming a thief. Also, the man who by any means gets that which belongs to another, without giving full value in return, is in the light of the Bible, a thief. Perhaps the most abominable form of this thievery, is that of stealing another's reputation and character. It is impossible for that kind of thief to derive any benefit from the loss his victim sustains. So, that is a sin close of kin to murder committed for the mere pleasure of seeing the victim die.

"Thou shalt not bear false witness against thy neighbor," does not apply alone to testimony in a court of law. It is applied to theft of character, and often perpetrated by the tone of the voice, the turn of the head or shrug of the shoulders. Practically all people have broken that commandment at some time in life.

Now in view of the fact that the entire human race is guilty, either in spirit or overt act, of having violated all of the commandments, it is no wonder that only the blood of the Son of God can atone for our sins. May the Lord have mercy on us.

#### BR— RESOLUTIONS

Whereas, death, who knocks with equal hands at the Cottage door and the Palace gate, has been busy at

### GRAY'S OINTMENT

Nothing Better for Boils and Sores  
25c at Your Druggist

his appointed work, and has taken from our midst on July the 16th, 1932 Judge L. L. Tyler; and

Whereas Picayune and Pearl River County has lost a most exemplary citizen, the First Baptist Church and Sunday School a most loyal and faithful worker and leader; and

Whereas in the passing of this good man, we have suffered an irreparable loss, which time only can mend; now therefore be it

Resolved by the Men's Bible Class of the First Baptist Church of Picayune, that we extend our heartfelt sympathy to the bereaved family of this beloved friend and citizen in the loss which we share with them; and be it further

Resolved that these resolutions be spread upon the minutes of the records of the Men's Bible Class of the First Baptist Church of Picayune, Mississippi, a copy be extended to the bereaved family and a copy be mailed The Baptist Record for publication.

"Men are of two kinds and he was of the kind I'd like to be. Some preach their virtues, and a few express their lives by what they do. That sort was he. No flowery phrase or glibly spoken words of praise won spoken words oo praise won friends for him. He wasn't cheap or shallow, but his course ran deep. And it was pure. You know the kind. Not many in a life you find whose deeds outrun their words so far that more than what they seem, they are."

Men's Bible Class,  
By R. E. Steen, Pres.  
A. M. Martin, Sec.

BR—

"I'm sorry that my engagements prevent my attending your charity concert; but I shall be with you in spirit."

"Splendid!" said the solicitor. "And where would you like your spirit to sit? I have tickets for two, three, or five dollars."

## DODD COLLEGE

Shreveport  
LOUISIANA

A Standard Junior College for Girls

Buildings and Equipment New. First Class, Fire Proof. Faculty all M. A. or better. (No student instructors). Small Classes. Personal Attention. Highest Academic Standards. Music. Fine Arts. Physical Culture. Religious Education. Health Conditions Unexcelled. Lovely City of Cultural Opportunities. Catalogue Viewbook Free.

M. E. DODD, LL.D., President

## Capudine best for HEADACHE

because—

It gives relief by soothing nerves — not deadening them. Contains no opiates. Won't upset stomach.

2. Being liquid, it acts quicker than pills or powders. Sold at drug stores in single dose, or 10c, 30c, 60c sizes.

WHEN EYES ARE RED  
and inflamed from sun,  
wind and dust, you can  
alleviate the irritation with  
Dickey's Old Reliable Eye Wash  
At All Druggists

Price 25c  
Dickey Drug Co., Bristol, Va.



## The Children's Circle

MRS. P. I. LIPSEY

### RAIN

By L. Mitchell Thornton

If you should hear the patter  
Of merry feet at night  
And something like the chatter  
Of pixie or a sprite;  
And then a little after,  
A gurgle, low and gay,  
Exactly like the laughter  
Of some mischievous fay;  
You need not lift the curtain  
That hides the window pane,  
In order to be certain  
The walks are bright with rain.

If you should hear the clapping  
Of hands that fairy seem,  
Or something like the lapping  
Of pussy drinking cream,  
And then a rhythmic dripping  
Like marching brownie feet,  
Or little people skipping  
Along a garden street;  
Don't ever think of peeping,  
But shut your eyes up tight;  
The nicest time for sleeping  
Is when it rains at night.

—o—

My Dear Children:

I heard yesterday of a little girl who thinks so much of our Children's Page that she has made a scrapbook in which she has pasted every one of them! She likes them all, but there are two especially that she is quite fond of. Could you guess? Think now. Suppose it were you! They are two numbers of our Page on which appear her own two letters! When I heard that, I said quickly, "why doesn't she write to us some more?" Just two is—or would you say are?—very fine. How many letters have I written for the Page? I truly do wish she would send us another letter, and make three. I wonder if there is another member who has made a scrap book to keep our Page letters—her's and your's and mine—in? I think if you would write more to us, you would feel a deeper interest in our work and be a stronger member. Then, I nearly forgot to ask our friend (whose name I know but am not going to tell, not ever), if she doesn't want one of our green and white badge buttons. I have one for her and for lots of others of you, if you send the 4 cents it costs.

Julia Frances has one that her "Pa" gave her.

With the good help from across the ocean that I told you of last week, our July finances are doing very well. Ten dollars goes tomorrow to the Orphanage, or Children's Home, and fifteen dollars, ten for the interest on the B. B. I. debt, and five for the city work of the B. B. I., went yesterday to Dr. Hamilton in New Orleans. We are very thankful that we have so much to give, aren't we?

With love,  
Mrs. Lipsey.

—o—

BIBLE QUESTIONS NO. 6  
AUG. 11TH

The Good Samaritan: Luke 10:25-37.

1. Who first gave these words of verse 27? Deut. 6:5, Lev. 19:18.
2. If we love God truly, will we try to serve Him?
3. If we love God, how will we feel towards our neighbor?
4. Would you expect a preacher to help a person in need? How about this priest, with a work something like a preacher's?
5. What does Jesus teach us to do for needy people?
6. Does this mean only those who live next door to us?
7. Does it mean only those who are members of our church?
8. Read James 1:27.

### MEMBERS WHO HAVE BUTTONS

Lura Clark, Wesson.  
Mary C. Tabb, Walthall.  
Margaret Duke, Starkville.  
Annabel Burney, Tchula.  
Iva Loy Bass.  
Julia Frances Steele, Magee.  
Leta Mae Lupo, Hazlehurst.  
Flora Belle Stout, Ridgeland.  
Margaret Dulin, Vaiden.  
Louise Duke, Starkville.  
Fannie Mae Henley and sister, Olive Branch.  
Lavert Walker, Oakley.  
Jeannie and Ann Lipsey, Switzerland.

Mrs. Lipsey.  
Elizabeth Dogan.  
Jimmie Weatherall, Chester.

—o—  
Mrs. P. I. Lipsey,  
Clinton, Miss.

Dear Mrs. Lipsey:

Your check for \$15.00 received, of which \$10.00 goes to interest and \$5.00 to the scholarship. How grateful we are to you and to every one who had share in this help!

You will rejoice with us that the appeal of the Baptist Bible Institute for interest due August 1 has been successful. Including the gifts of those who have responded to our appeal, and the pledges conditioned upon paying the full amount, and money received for salaries and running expenses, we have a sufficient amount to pay the \$8,401.75 due on next Monday, August 1.

Each time we pass through a critical situation like this we are the more convinced of God's favor upon the Baptist Bible Institute and the work which it is doing in this great mission field and unto the ends of the earth. The prospects for the future of the Baptist Bible Institute continue to grow brighter.

Asking God's richest blessing upon you and the Children's Circle, and upon every one who has helped us in meeting our August obligation, I am

Yours sincerely,  
W. W. Hamilton,

President

How happy we are, dear friend, that things are coming out so well with our loved B. B. I.! This is the answer to prayer, and we are sure that though the payment of this obligation means self-denial to those closest to the school, and to others, it means also much gratitude to God.

—o—

Grenada, Miss., July 8, 1932  
Dear Mrs. Lipsey:

I am a little girl eight years old. I want to join your Circle for I certainly do enjoy reading the letters and Bible study. I have brown hair, blue eyes and fair complexion. I am sending 4c for a button and wish I could send more. I will close for this time.

My love to you all,  
Elizabeth Dogan.

Your button has started to you, Elizabeth, and I hope you will like it. Write to us again soon, please.

—o—

Clinton, Miss., Aug. 18, 1932.  
Dead Mrs. Lipsey and Circle:

I have been very busy this summer and have neglected writing to you, but I have been reading the letters every week, and enjoy them so much. I am sending for one of the buttons. Let the rest go for the Orphans. My school starts Sept. 5th, not long off. I sure will be glad. I don't know any of my teachers, but certainly hope I will like them all.

An old member,  
(Miss) Jimmie Weatherall.

We should have been interested to know what has kept you so busy through the summer, Jimmie dear—not curious, but sure-enough inter-

ested. Your button is on the way; don't forget what it stands for.

—o—

New Hebron, Miss., July 30.  
Dear Mrs. Lipsey:

I am sending four cents for the button and ten cents for the Orphans. Daddy has been off in meetings since July the first and I sure have had a good time going with him. It sure has been raining this week and I have had a good time.

With much love,  
Ina Mae Phillips.

Your button started to you this morning, Ina, and I hope you will enjoy wearing it. Since you have a good time when it rains, perhaps you will like our poem this week. The dime comes in well for the Orphans, and we are much obliged.

—o—

Oakley, Miss., July 29, 1932.  
Dear Mrs. Lipsey:

I am sending 10 cents for the Orphans, 4 cents for a Circle button. This is the first time I have been with the Circle friends. I enjoy reading the Children's Circle every week. I am hoping to see my letter in The Baptist Record. I am 8 years old. With love,

Lavert Walker.

You have your button by this time, I'm sure, Lavert. Now you must write often for we are all friends in this Circle. So glad to get the money—thank you.

—BR—

(Continued from page 9)  
determental, yes, sinful to the preacher and hurtful to the cause of the Lord.

Third. In the third place let me say, the young preacher should always hold himself in readiness to preach if the opportunity presents itself to him. I have known preachers to go through college reaching their graduation day and not be able to either make or deliver a sermon.

Right here let me say that the best way to learn to preach is just to preach. You may be ever so well prepared so far as books are concerned, and not be able to deliver a message. However, if you carry the practical along with the theoretical you will be able to not only make a sermon but will be able to deliver it also. If the preacher goes out not having preached any and must have work there is but one

thing open to him, that is to take a school and as teaching offers a better salary with less responsibility the temptation is too strong for him to resist and he becomes a teacher rather than a pastor. A God called man will preach and will also live of his preaching. However, if he is not called then he may teach for a living and preach for pastime.

Fourth. In accepting a call to be pastor; right here you will allow me to say this: be perfectly honest with the church making the call. It is a sacred thing to be called to serve any church, rich or poor, city, town or country, and to treat it lightly, and make it wholly a business transaction, or a financial proposition, is criminal. There is a business side to the call and should be recognized by both pastor and church. However, this should not be the all important thing. After accepting the call have a thorough understanding with the church as to what it will expect of you and in turn, let the church know what you will expect of it, this being done let the pastor show to the church that he has full confidence in it and let him do his part faithfully and let the church know that you expect it to do its part also and by this method the pastor and church will eliminate many useless difficulties.

Let the pastor preach the truth in love and if the time ever comes when he feels that he must give the church or any one of its members a skinning that will be a good time for him to do one of two things, either resign or preach to revive it. Only dead things need skinning and if the church is dead just have a funeral and go to some other field. Just here I find another thing that I believe needs to be said, when you accept the call—see to it that the out-going pastor has been paid, or that arrangements have been made to meet the balance due him. I think it shameful for a pastor to accept a call knowing the church

(Continued on page 13)

### UNION UNIVERSITY.

Jackson, Tenn.

Nearly 100 years old. Fall session opens Sept. 20th. Faculty of 27 members, who were trained in America's foremost colleges and universities. Board has been reduced. Ministerial students are charged no tuition. For further information write

JOHN JETER HURT, President

## BLUE MOUNTAIN COLLEGE

BLUE MOUNTAIN, MISSISSIPPI

STANDARD "A" GRADE COLLEGE

Member of Southern Association of Colleges

and

Association of American Colleges

An endowed college for women owned and controlled by the Baptists of Mississippi. Situated on the side of beautiful "Blue Mountain," one of the highest elevation in the state.

Two of our good brick dormitories are conducted on the cooperative plan, whereby each student is enabled to reduce the cost of room, board, literary tuition, laundry, and fees to \$252.50 for the entire session of thirty-six weeks. The cost of room and board also reduced in the Whitfield and New Hearn residence halls, where each student has a room with connecting or private bath.

Three of our splendid brick buildings were erected in 1928 at a cost of more than a quarter of a million dollars.

For more than half a century Blue Mountain College has been noted for its splendid Christian atmosphere.

Sixtieth annual session begins September 14.

Write for catalogue and new booklet of campus views.

LAWRENCE T. LOWREY, PRESIDENT

Blue Mountain, Mississippi

## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### SUGGESTIVE PROGRAM FOR ASSOCIATIONAL B. Y. P. U. FOR SEPTEMBER

Theme—A Transformed Membership.

2:30—Song service.  
2:40—Devotional. Read Romans 12, emphasizing verse two.  
2:45—Roll Call, Business and Announcements.

3:00—Three classes of B. Y. P. U. members. (Three six minute talks).

(1) Conformed members. (Conformed to the world).

(2) Reformed members. (Seeking to serve in their own strength).

(3) Transformed members. (Consecrated to the Master's service).

3:18—Methods of enlarging our B. Y. P. U. Membership. Select an experienced director and have him stress enlargement campaigns, training schools, visitations and extension work.

4:00—Special Music.

4:05—The Power that Transforms (See page 3).

4:30—Adjournment.

### TUPELO FIRST PROMOTES PROGRESSIVE PROGRAM

We are indebted to Miss Angeline Smith of the First Church Tupelo, for a splendid report of their B. Y. P. U. work. The attendance continues to grow and the work continues to improve in efficiency. An enrollment of a hundred and fifty and since April first the B. Y. P. U. has practiced having paperless and noteless programs. This is of course what every B. Y. P. U. should practice since the main thing the B. Y. P. U. hopes to do for the individual is to train him to be a good witness for Jesus. The Standard also forbids the reading from the Quarterly. Congratulations Tupelo, you are setting a good example for others.

### YAZOO CITY REPORTS SIX YEAR BIBLE READING MEMBER

The Intermediate B. Y. P. U. of Yazoo City is proud of one of their members who has for six years kept up her daily Bible readings. Hazel Lee Nesmith is a second year Intermediate and has completed her Junior Bible readers' course which covers four years, and she has recently been awarded the certificate and first seal for her two years' readings in the Intermediate course.

We congratulate Hazel Lee and commend her example to all other Juniors and Intermediates.

### SEMINARY ORGANIZES SENIOR B. Y. P. U.

Knowing the value of B. Y. P. U. training in ones life, many young Christians take advantage of every opportunity to organize and thus help the young people of other churches get the blessing that awaits them through B. Y. P. U. training. With this spirit of service Mr. Garland Taylor recently taught a study course in Seminary and at the close

of the study helped them perfect the organization. Mr. R. J. Elfert was elected president and the prospects seem good for a successful program of training. This study course was conducted in connection with the revival. This proved for them a happy combination service, and thus the new converts were immediately placed in training, and this is as it should be.

—o—

Jackson County Baptist Young People will meet in Pascagoula on the afternoon of August 28th for the purpose of organizing the Associational B. Y. P. U. Let every church be represented regardless of whether or not you have a B. Y. P. U. The services will be at 2:30.

—o—

### MADISON COUNTY ASSOCIATIONAL B. Y. P. U. WILL HAVE SOCIAL

Planning ahead is the measure of success of any organization. Miss Christine Clark, president of the Madison County Associational B. Y. P. U. announces that in October their Associational B. Y. P. U. will have a county-wide social. The social is to be at Canton Fair Grounds and as last year a good time is expected. This Associational B. Y. P. U. marches on under an extension program, having added two Unions as reported in their July meeting. Their plan is to have every Union 100% in study course before the year is gone.

Associations begin early in September. Let every B. Y. P. U. see that the report of their work for the year is placed in the church letter to the Association. The clerk will be glad for you to hand him this information as soon as possible.

—o—

Every church should have a B. Y. P. U. director and it will be up to him to see that there is a B. Y. P. U. in the church for every age. His interest in the training of the church membership should cause him to completely organize for a complete training of the entire church membership.

—o—

After six weeks absence from the state, attending Columbia University, Miss Durscherl will be back in the state next week and will be serving that week the Juniper Grove Baptist Church in Pearl River County. A splendid program has been planned that will reach not only this church but several other churches in that section. Professor Grantham is responsible for these plans and we hope to have a good report of this week's work right soon.

—BR—

"I am here," began the speaker, "in response to a request from your secretary, who wrote to headquarters and stated that your lodge would like to have for this occasion one of the best speakers in the supreme family. They sent me—to announce that none could come." Ex.

(Continued from page 12)

has not met its financial obligations to the former pastor and it is also shameful on the part of the church to let the old pastor leave without his salary or not having made arrangements with him whereby he will get it. If our churches and pastors would adopt this method of doing things there would be a better day for both in the future and God would be honored.

Fifth, and last, but by no means the least I will now say something about the family life and knowing this to be so sacred I do so with fear and trembling.

Every preacher should be a man of family, and to avoid making a mistake in the selection of a companion it requires much judgment and common sense on the preacher's part. What he needs is a helpmate and not a stone about his neck to hold him down. Many a young preacher is swept off his feet by a pretty form or face and thus becomes blinded to the real qualifications of a true companion.

In selecting this companion there are some things to be looked after: Look to the family life of the one you are expecting to select, not from a financial side—look to her social life, see what kind of associates she has—look to her cultured life, see if she has any educational qualifications—then by all means look to her religious life—does she give evidence of a real consecrated Christian or just a professor? I would also advise that you see to it that she is of the same faith and order and if not then just hitch your horse at another gate, or drive your Ford up and leave it standing for a while.

Now I know some of my readers will say, "this is not necessary and all of this will come around after the union is formed;" be not deceived my brother for I have seen some of the most grievous failures resulting from such unions than of any other one thing—how can two walk together unless they be agreed? My brother, you must look to this side of the one you expect to make your companion in life.

Sixth. Now my final word is this: When should the preacher choose his companion? In answering this question much depends on the condition of the one making the

choice.

If the preacher is unmarried when he feels the call to preach then I would say by all means let him wait until he is through with his education or has gone just as far in this matter as possible. By doing this he will have passed through the sentimental period of his life and having more matured judgment he will be more capable of making a wiser choice.

If, however, he has started the family life before he feels called to preach—and many of our very best preachers have had such an experience—then the case is different. With this class it requires much good judgment and a full confidence in the Lord and the consecrated help of the churches and also a thorough understanding with his companion as to what is best to do. If such a one has no, or at least, a limited education and some means, then let them i. e. himself and companion agree to be willing to live a very economical life and go just as far as possible without involving their health and credit in making preparation for the work before them.

They should by no means give up because they no financial help and a limited education, for if they are called of God He has a place for them and by staying with the Bible and also keeping close to the Lord they will be able to do a great work in the Lord's kingdom.

Now may the Lord bless all of our preachers and pastors by giving them work to do is my prayer.

—BR—

### HIGHLAND CHURCH, MERIDIAN

Plans were formulated Monday evening, August 1, 1932, at a meeting of the Baraca Class of Highland Baptist Church to build the membership of the class up to a hundred men.

This meeting was held at the home of the class teacher, Mr. Frank McDonald, Sr., and was attended by eighteen men. It was decided that no drive for a large attendance on any certain Sunday will be made but each member present pledged himself to work continuously to build up a permanent large membership.

A. L. Young, Reporter.

—BR—

Boss: "Would you rather a lion ate you or a gorilla?"

Sambo: "I'd sooner he ate de gorilla, boss."

### MISSISSIPPI WOMAN'S COLLEGE

Next session opens September 13, 1932

1. A STANDARD COLLEGE FOR YOUNG WOMEN owned and controlled by Mississippi Baptists, offers courses of study leading to the sophomore license; to the degrees of bachelor of music and bachelor of arts; to professional license.

2. THOROUGHLY TRAINED FACULTY, every member of which stresses Christian service as the highest ideal for a Woman's College graduate.

3. REDUCED EXPENSES FOR NEXT SESSION. Literary tuition, room, board, laundry, and fees \$325.00.

4. CONVENIENT PLAN OF PAYMENT. Deposit for room reservation ..... \$ 5.00  
Cash upon entering ..... 50.00  
Nine monthly installments of \$30.00 ..... 270.00

Mail reservation deposit or request for information to . . .

W. E. HOLCOMB, President  
Hattiesburg, Mississippi

(Continued from Page 5)  
 Church Pastor Address Budget Special  
 Coldwater Association  
 Hernando, C. C. Weaver, Hernando

Columbus Association  
 Columbus, 1st, J. D. Franks, Columbus 159.61  
 Artesia, O. P. Breland, Crawford 14.00  
 Mt. Vernon, J. D. Franks, Columbus 10.31  
 183.92

Copiah County

County Line, J. W. Eidson, Crystal Springs 29.94  
 Antioch, J. H. Jurser, Hazlehurst .50  
 Bethel, S. S. Perry, Hattiesburg 2.10  
 Carpenter, M. D. Morton, Clinton 5.00  
 Damascus, G. H. Gay, Clinton 18.00  
 Gallman, M. J. Derrick, Gallman 8.15  
 Harmony, H. C. Clerk, Wesson 2.55  
 Hazlehurst, G. P. White, Hazlehurst 110.74  
 New Zion, W. A. Hancock, Clinton 40.33  
 Pleasant Hill, J. W. Gray, Clinton 5.80  
 Poplar Springs, M. P. Jones, Georgetown .33  
 Spring Hill, Jack Bridges, Wesson 5.00  
 Strong Hope, H. C. Clark, Wesson 4.00  
 White Oak, M. D. Morton, Clinton 12.00  
 229.31

Covington County

Collins, J. W. Gray, Collins 10.00  
 Cold Springs, B. A. Ashworth, Seminary 5.00  
 Leaf River, W. L. Compere, Taylorsville 7.40  
 Mt. Olive, A. S. Johnson, Mt. Olive 5.00  
 Providence, R. W. Langham, Cerriere 10.28  
 Salem, J. T. Dale, Collins 3.50  
 Seminary, J. A. Taylor, Brookhaven 3.00  
 26.18

Deer Creek Association

Anguilla, B. B. Hall, Rolling Fork 9.66  
 Arcola, W. W. Izard, Arcola 14.00  
 Greenville, C. S. Henderson, Greenville 247.00  
 Isola, J. A. Patridge, Isola 3.98  
 Silver City, C. C. Carraway, Auter 1.50  
 Straight Bayou, C. C. Carraway, Auter 3.86  
 261.00

Franklin County

Hamburg, E. I. Farr, Roxie 5.45  
 Homochitto, E. I. Farr, Roxie 1.00  
 Meadville, W. A. Greene, Meadville 9.00  
 Stanton, E. I. Farr, Roxie 2.10  
 8.55

George County

Lucedale, G. S. Jenkins, Lucedale 15.00  
 Rocky Creek, F. W. Gunn, Lucedale 7.70  
 22.70

Greene County

Leaksville, W. C. McGill, Columbia 3.65  
 McLain, W. C. McGill, Columbia 3.00  
 6.65

Grenada County

Pleasant Grove, S. E. Gilland, Grenada RFD 4 1.00  
 1.00

Harrison County

Biloxi, 1st, G. C. Hodge, Biloxi 35.00  
 Handsboro, E. S. Flynt, Handsboro 8.00  
 43.00

Hinds County

Antioch, W. P. Davis, Clinton 11.10  
 Bethesda 10.00  
 Bowmar Avenue, J. L. Boyd, Vicksburg 8.46  
 Clinton, B. H. Lovelace, Clinton 125.00  
 Jackson, 1st, W. A. Hewitt, Jackson 463.23  
 Jackson Northside, G. H. Suttle, Jackson 7.90  
 Jackson Calvary, H. M. King, Jackson 135.22  
 Learned, M. C. Whitten, Jackson 5.50  
 New Salem 10.00  
 Salem, C. H. Ellard, New Orleans, B.B.I. 1.95  
 Terry, R. L. Wallace, Raymond 49.75  
 Utica, Owen Williams, Utica 22.20  
 Vicksburg, 1st, W. H. Morgan, Vicksburg 104.66  
 794.91

Holmes County

Beulah, N. H. Roberts, Sallis 1.00  
 Cruger, D. I. Young, Eden 2.50  
 Durant, J. S. Riser, Durant 58.53  
 Lexington, J. H. Kyzar, Lexington 24.41  
 Pickens, J. H. Kyzar, Lexington 6.90  
 West, I. F. Metts, Goodman 26.10  
 110.04

Itawamba County

Fulton, A. M. Overton, Fulton 4.00

Jackson County

Escatawpa, M. E. Hulbert, Escatawpa 5.00

Jasper County

Bay Springs, W. O. Carter, Bay Springs 23.56  
 Enon 1.00  
 Montrose, E. A. Phillips, Newton 4.56  
 New Fellowship, W. A. Roper, Meridian 7.06  
 Shady Grove, W. O. Carter, Bay Springs 15.00  
 Stringer, E. A. Phillips, Newton 1.85  
 30.97

Jeff Davis County

Bassfield 6.12  
 Ebenezer, Bryan Simmons, Columbia 2.59  
 Hathorn, J. B. Quinn, Summit 3.00  
 Hepzibah, N. J. Lee, Sumrall 5.00  
 Prentiss, J. B. Herndon, Prentiss 50.00  
 61.71

Jones County

Ellisville, B. S. Hilbun, Ellisville 26.95  
 Friendship 2.65  
 Laurel, 1st, L. G. Gates, Laurel 49.65  
 Laurel West, W. E. Hellen, Laurel 6.85  
 Pineview, L. T. Fagan, Clinton 2.50  
 Summerland, W. L. Compere, Taylorsville 6.39  
 88.14

Kemper County  
 Bay Springs, C. E. Bass, Scooba 1.50  
 Electric Mills, J. H. Newton, Columbus 2.50  
 Friendship, B. S. Hilbun, Ellisville 3.00  
 Scooba, C. E. Bass, Scooba 11.00  
 12.50

Kosciusko Association  
 Bear Creek, J. W. White, Kosciusko .60  
 Kosciusko, A. T. Cinnamond, Kosciusko 35.00  
 Ethel, D. L. Hill, Ackerman 4.25  
 Sallis, N. H. Roberts, Sallis 19.75  
 35.00

Lafayette County  
 Abbeville 10.00  
 Clear Creek, C. M. Day, Oxford 7.11  
 Oxford, 1st, F. M. Purser, Oxford 75.00  
 Taylor, C. M. Day, Oxford 102.09  
 Yellow Leaf, W. M. Brown, Pontotoc 6.09  
 91.09

Lauderdale County  
 Goodwater, Eugene Stevens, Meridian 5.00  
 Kewanee, A. H. Miller, Meridian 62.50  
 Meridian 1st, H. C. Bass, Meridian 300.00  
 Meridian 5th 13.95  
 Meridian 15th, T. M. Fleming, Meridian 11.00  
 Meridian S. Side, B. S. Vaughan, Meridian 40.00  
 New Hope, W. A. Roper, Meridian 5.42  
 Oak Grove, T. B. McPhee, Bonita 24.65  
 Poplar Springs, W. B. Abel, Meridian 45.62  
 Toombsuba, L. T. Dyess, Meridian 10.00  
 502.14

Lawrence County  
 Monticello, D. L. Horne, Monticello 30.05  
 Arm, Mark Lowrey, Silver Creek 3.00  
 Calvary, Mark Lowrey, Silver Creek 21.25  
 New Hebron, B. E. Phillips, New Hebron 5.00  
 Shiloh, Mark Lowrey, Silver Creek 6.05  
 51.30

Leake County

New Hope, E. M. Langston, Carthage 1.20  
 Rocky Point, B. F. Odom, Zama 5.76  
 Walnut Grove, M. O. Patterson, Clinton 50.00  
 100.00

Lebanon Association  
 Central, D. A. Hogan, Purvis 17.55  
 Eastabachie, J. P. Holcomb, Eastabachie 2.00  
 Hattiesburg 1st, T. F. Harvey, Hattiesburg 301.32  
 Hattiesburg 5th 26.61  
 Hattiesburg Immanuel, H. L. Spencer, Hat'b'g 35.82  
 Hattiesburg Main, J. A. Barnhill, Hattiesb'g 147.30  
 Hickory Grove, S. S. Perry, Hattiesburg 2.85  
 Lumberton, W. D. Wallace, Lumberton 14.00  
 Oral, D. A. Hogan, Purvis 25.00  
 Perkinston, R. W. Poeter, Perkinston 2.50  
 Zion Hill, A. R. Loftin, McLain 51.02

Lee County

Bissell, W. T. Darling, Blue Springs 4.65  
 Mooresville, Clarence Buford, Tupelo 4.20  
 Mt. Zion 2.50  
 Richmond, H. R. Holcomb, Tupelo 5.05  
 Shannon, O. H. Richardson, Sherman 10.00  
 49.50

Leflore County

Greenwood 1st, E. J. Caswell, Greenwood 289.27  
 Itta Bena, W. E. Farr, Itta Bena 5.00  
 Money, R. R. Brigance, Hernando 59.25  
 Sidon, W. E. Lee, Como 4.00  
 352.52

Liberty Association

Pine Grove, H. M. Mason, Ensley, Ala. 6.50

Lincoln County

Clear Branch, Robert Smith, Wesson 2.80  
 Heucks Retreat, J. W. Sproles, Oakvale 9.94  
 Moak's Creek, W. P. Sandifer, Wesson 1.50  
 Mt. Pleasant, P. E. Cullom, Summit 2.10  
 Mt. Zion, W. P. Sandifer, Wesson 4.68  
 New Prospect, J. B. Hemphill, Nola 7.90  
 Union Hall, J. W. Sproles, Oakvale 6.00  
 28.74

Madison County

Canton, J. J. Mayfield, Canton 106.86  
 Flora, W. A. McComb, Flora 8.00  
 Madison, B. Simmons, Columbia 8.48  
 106.86

Marion County

White Bluff, L. E. Horton, Hub 3.36  
 Bunker Hill, Bryan Simmons, Columbia 9.60  
 Cedar Grove, S. E. Nix, Moselle 1.76  
 Columbia 1st, H. W. Ellis, Columbia 100.00  
 E. Columbia, W. C. McGill, Columbia 1.50  
 Ebenezer 3.97  
 Edna, W. C. McGill, Columbia 4.00  
 Kokomo, D. W. Glover, Monticello 16.66  
 New Hope, V. C. Walker, Tylertown 2.25  
 126.77

Marshall County

Alexandria 4.50  
 Byhalia, W. E. Lee, Como 40.00  
 Carey Chapel, W. B. May, Ashland 6.75  
 Chewalla, R. A. Morris, Holly Springs 2.63  
 Holly Springs, R. A. Morris, Holly Springs 6.95  
 Mt. Moriah, M. M. Metts, Oxford .20  
 Pleasant Grove 2.00  
 Potts Camp, J. A. Landers, Blue Mountain 2.21  
 44.21

Mississippi Association

Berwick, A. Best, Pineville, La. 12.15  
 Galilee, E. K. Cox, Gloster 49.66  
 Gillsburg, S. W. Sproles, Osyka 2.00  
 Hebron, J. A. Chapman, Summit 4.25  
 Mt. Vernon, H. H. Webb, Liberty 2.76  
 Zion Hill, E. K. Cox, Gloster .77  
 52.42

Monroe County

Aberdeen, J. M. Walker, Aberdeen 25.45  
 Amory, J. F. Measells, Amory 9.87  
 48.10

Bethel, M. V. Owings, Aberdeen 1.00  
 Center Hill, W. C. Ballard, Okolona 5.05  
 Central Grove, J. M. Walker, Aberdeen 2.25  
 81.85

Montgomery County  
 Duck Hill, W. R. Storie, Duck Hill 3.00  
 Milligan Springs, J. W. Eidson, Kilmichael 6.25  
 6.25

Mt. Pisgah Association  
 Neshoba County

Burnside, L. T. Grantham, Burnside 1.26  
 Neshoba, G. A. Cooper, Neshoba 20.00  
 Pearl Valley, L. T. Grantham, Burnside 1.75  
 Philadelphia, W. W. Kyzar, Philadelphia 15.00  
 Providence, L. T. Grantham, Burnside 2.55  
 3.55

New Choctaw  
 Newton County

Hickory, J. E. McCraw, Decatur 6.50  
 Beulah, J. E. McCraw, Decatur 81.50  
 81.50

Noxubee County

Brooksville, C. O. Estes, Brooksville 10.00  
 Concord, R. D. Pearson, Macon 1.00  
 Gholson, R. D. Pearson, Macon 3.00  
 Macon, R. D. Pearson, Macon 20.00  
 Mashulaville, F. H. Miller, Mashulaville 14.18  
 Vernon, W. E. Hardy, Shuqualak 1.55  
 34.55

Oktibbeha County

Adaton, J. D. Ray, Starkville 1.00  
 Bethesda, W. H. Smith, Longview 2.50

Longview, W. H. Smith, Longview 5.00  
 Maben, O. P. Breland, Crawford 19.25  
 Sturgis 5.00  
 77.16

Panola County

Batesville, J. W. Lee, Batesville 26.00  
 Crenshaw, Chas. Howse, Grenshaw 5.00  
 Pope, R. L. Nester, Courtland 10.00  
 Courtland, R. L. Nester, Courtland 1.00  
 Sardis 47.16  
 Union, W. E. Lee, Como 14.00  
 10.00

Pearl River County

Union 13.20  
 Bethel, J. P. Culpepper, Poplarville 4.50  
 Carriere, T. R. Coulter, Poplarville 25.00  
 Juniper Grove, A. S. Newman, Church Pt., La. 4.36  
 Picayune, R. K. Corder, Picayune 105.86  
 152.92

Perry County

Arlington, T. W. Hembree, McLain 2.28  
 Indian Springs, E. N. Bilbo, Hattiesburg 1.41  
 Prospect, J. H. Cothen, Richton 4.68  
 8.37

Pike County

Balachitto, P. E. Cullom, Summit 3.70  
 Fernwood, J. R. Carter, Magnolia 13.00  
 Friendship, J. B. Quin, Summit 5.00  
 Magnolia, T. W. Green, Magnolia 25.70  
 McComb 1st, J. W. Mayfield, McComb 102.88  
 Mt. Zion, S. A. Williams, Osyka 5.55  
 112.13

Pontotoc County

Algoma, J. A. Landers, Blue Mountain 24.83  
 Longview, W. T. Darling, Blue Springs 3.65  
 Pontotoc, A. L. Goodrich, Pontotoc 32.80  
 Tocopola, L. F. Haire, Algoma 22.60  
 Troy, L. C. Riley, Okolona 3.26  
 Woodland, J. A. Rogers, Amory 8.50  
 110.45

Prentiss County

Booneville, J. D. Thompson, Booneville 15.47  
 15.47

Rankin County

Antioch, C. C. Carraway, Auter 2.40  
 Brandon, C. J. Olander, Brandon 25.00  
 Clear Branch, W. S. Landrum, Clinton 6.88  
 Clear Creek, D. J. Miley, Polkville 1.56  
 Hickory Ridge, B. A. McCullough, Florence 8.00  
 Leesburg 2.00  
 Pelahatchie, W. L. Meadows, Morton 3.00  
 Richland, A. W. Talbert, Jackson 6.45  
 Star, Wayne Alliston, Jackson 8.25  
 Steens Creek, B. A. McC



## Know Your Mississippi College

We wish to ask, again, that friends of Mississippi College clip out the weekly issues of this column and keep them on file as a reservoir of information about their school for men.

Last week the facts we presented showed conclusively the large services rendered by the College is producing religious workers.

But an unfortunate idea prevails in some quarters that the College exists solely for this purpose; that her sole product is preachers, or, at most, preachers and teachers.

Nothing could be farther from the truth. The facts given below should blast forever the idea that Mississippi College is only a preachers' school and nothing more. On the contrary, the professional work of her graduates is amazingly varied.

Of 1,750 alumni graduated prior to 1932, 225 are engaged in business. They are located from New York to New Mexico, but the great majority are in Mississippi.

Among these 225 men are plantation managers, farmers, bankers, bank examiners, auditors, insurance men, oil men, government clerks, druggists, merchants, salesmen, brokers, real estate men, railway men, cotton buyers, editors, report-

ers, printers, managers of theaters, managers of tobacco companies, representatives of publishing houses, architects, employees of mail order houses, and jewelers.

In another group — professional men — lawyers are the most numerous; 116 Mississippi College men are now engaged in law and politics. This number includes federal attorneys, state supreme court judges, attorney-generals, governors, and congressmen.

Seventy graduates are now practicing medicine, thirty-nine of them in Mississippi. Physicians are the best paid single group among the alumni, their average income being between \$10,000 and \$11,000 yearly. Nineteen alumni are now in the following medical schools: Tulane, Tennessee, Colorado, Mississippi, Virginia, and Pennsylvania.

Thirty-three graduates are now in the technical professions: Engineering, commercial chemistry, and commercial physics. One of these men did the principal work in developing cellophane. Other graduates are now preparing for special technical work in the Bell Telephone Laboratories, and the Universities of New York, Iowa, North Carolina, and Pennsylvania.

Between religion and the demands of the practical, professional life, there is no conflict. Mississippi College stands ready to prepare and guide not only the prospective preacher, but the prospective doctor, architect, musician, merchant, lawyer, accountant, and commercial chemist as well. She has shaped her men, and will continue to shape them, for all honorable callings.

—BR—  
BROTHER C. S. WALES

—O—  
We call attention to the announcement of the Rev. C. S. Wales of Blue Mountain, Miss., which appears elsewhere in these columns. He has entered the ranks of enlistment evangelists and colporteurs, and wishes to be used anywhere in our state occasion may come. Brother Wales was the editor's pastor for some time at Ashdown, Ark., having been erected ability as a good, solid organizer and a true gospel preacher. He knows pastoral problems, understands the mission task and will be an able helper to those who may use him.

Ten times in his ministry he has led churches in the erection of houses of worship, the present building at Ashdown, Ark., having been erected while he was pastor at a cost of some \$25,000. During his last year there he welcomed 160 members to the church, 100 by baptism. He is a member of the Mississippi State Mission Board. He has served both rural and city churches so has much experience. We trust our people will use him and assist him in his work of colportage. He hopes

soon to publish a booklet giving a guide to Bible study.—Baptist and Reflector.

—BR—

### TO WHOM IT MAY CONCERN:

As an alumnus of Mississippi College, I wish to take this method of expressing my appreciation to the Board of Trustees of this great institution for the recent action relative to the re-instating of Professors J. M. Sharp and P. H. Eager as "professors emeritus." It has seemingly taken 12 years for us to become conscious of this wrong. I use the word "wrong" because I believed it so then, and believe it so now. My hat is off to these great men, who wrought so well, and to this fine Board, who was willing to correct a thing which they knew was not right. It is the opinion of this writer that many old friends will be brought back to the College.

Faithfully,  
J. C. Wells, Pastor,  
First Baptist Church,  
Lafayette, La.

—BR—

"You must give up staying out late at night," said the doctor.

"You think the night air is bad for me, doctor?"

"No, it isn't that, it's the excitement after you get home that harms you."

—BR—

"Well, doc, you sure kept your promise when you said you'd have me walking again in a month."

"Well, well, that's fine."

"Yes, I had to sell my car when I got your bill."

## JUDSON TRAINING

Judson training is superior training. The college offers the following advantages:

1. Faculty. Thirty Christian teachers with excellent training, including 7 Doctors of Philosophy; 1 Doctor of Theology; 9 Masters of Arts; 3 Masters of Science; 1 Master of Music; 1 Master of Theology; others holding standard degrees in special fields.
2. Fully Accredited. A member of the Southern Association of Colleges; the Department of Music approved by the National Association of Schools of Music.
3. Student Body. Wide patronage. Students come from representative families in many states.

4. Recreational Features. Hockey, golf, horseback riding, swimming, tennis, track, basketball, baseball, archery.
5. Character Development. Judson has always stood for the highest type of Southern culture. The student is not lost in the crowd. Many opportunities for self-development. The Dean of Students loves and understands college women and their problems, and is the students' counselor and friend.

Judson College is attempting to provide the best college education under positively Christian auspices. Ninety-fifth session opens September 8, 1932.

## JUDSON COLLEGE

L. G. Cleverdon, President

Marion, Alabama